



MISSIONS

An International Baptist Magazine

MAY 1945

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

VOLUME 36 THE WRECK AND RUIN OF COLOGNE NUMBER 5

Although Cologne is more than 80% destroyed, the outer shell of its famous old cathedral remains, its twin spires still pointing with infinite grace toward heaven.—Raymond Daniell in *The New York Times*

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MISSIONS is published monthly except in July and August at 10 Ferry St., Concord, N. H., by the Northern Baptist Convention.

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THE QUESTION BOX MAY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who toured the Baltic States in 1922?
2. What school was held at Green Lake February 14–March 14?
3. Whose residence for more than 60 years was in Chicago?
4. Who is Leslie B. Moss?
5. What will start August 31 and close September 3rd?
6. Who is Dr. Ralph Banay?
7. Where is the average life expectation 26 years at birth?
8. What is singularly relevant to the postwar era?
9. What was harder than had been expected?
10. What should be part of evangelism?
11. What book was written by John Edgar McFadyen?
12. Who is William Laukaitis?
13. Who is now living in seclusion in Italy?
14. Who studied at Merrill Palmer School in Detroit?
15. Who had but one vacation in 12 years?
16. Whose deeds of kindness were unknown to other people?
17. What has become America's Sacred Cow?
18. Who is Gordon L. Withers?

Rules for 1944–1945

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded. Answers should be kept at home until July and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 15, 1945 to receive credit

WHO'S WHO

In This Issue

R. LaRue Cober is pastor of the Genesee Baptist Church, Rochester, N. Y.

Ruth Johnson Engwall is the wife of Missionary M. S. Engwall in Belgian Congo, in service since 1923.

Julia Dixon Mather is the wife of John C. Mather of Woodbury, N. J.,

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPARD, Editor

HORACE H. HUNT, Business Manager

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For subscription rates see page 276

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MAY, 1945

No. 5

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and chairman of the Committee on the League of Interpreters.

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R. Dean Goodwin is the Home Mission Board's Secretary of Public Relations.

Herbert W. Kirby, M.D., is a medical missionary in Assam in service since 1901.

Grant A. MacMichael is pastor of the First Baptist Church in Fort Edward, N. Y.

Light Casualties

CARTOON NUMBER 121 BY CHARLES A. WELLS



ONE of the supposedly most comforting military phrases is, "Casualties were light." But to thousands of parents it has cruel significance. Perhaps they read of some battle whose casualties were reported as light. Later the War Department telegraphed them that their sons had died in that battle. For such parents the casualties were not light; they were heavy enough to break their hearts. Even a great American General can occasionally make a painful mistake in the choice of word. In reporting American landings on Luzon in the Philippines, General Douglas MacArthur described the losses as "insignificant." Relatively small they may have been in comparison with losses elsewhere; but they were not insignificant to parents who later received the grim tidings from Washington.

Last month the world again observed Holy Week. Numerically the three casualties on Good Friday were light. To most of the bystanders they were insignificant. But one of those casualties broke the heart of God. It was His Son.

In God's sight no human casualty can ever be light or insignificant. In every man there is a spark of the divine. He is an eternal soul. That fact must never be forgotten in these tragic years when on battlefields and in devastated towns millions of people have died. Each was a sacred personality, created in the image of God.—CHARLES A. WELLS.

March Winds Blew In the Wrong Direction

March winds in the vicinity of New York must have blown numerous MISSIONS' subscriptions in the wrong direction. Evidently the delays in printing and mailing the February and March issues made it impossible for people to receive their expiration notices and to send their renewals in before the close of the month. Subscriptions for March, 1944 totalled 3,657. For March this year the total was 2,848.

Thus March closed with a subscription loss, the first monthly loss to be registered in four years.

The score: 196 months of gain and now 7 (instead of the previous 6) months of loss since the up-trend began in May, 1933.

LETTERS

From the Editor's Mail Bag

From time to time I have read MISSIONS' discussion of the current foreign mission theological controversy. I am a layman in the First Baptist Church in Spokane, Wash. It was my understanding, along with thousands of other Baptists, that at Atlantic City last May the Northern Baptist Convention and the Fundamentalists had agreed that everything in the current controversy was to be held in abeyance until the committee named at that time could bring to the Grand Rapids Convention a report with specific recommendations. Perhaps the "truce" holds in the East. Here in the West the Baptists supporting the Convention are being shoved out of the picture in a hurry. By convention time (although I heard recently that there will be no Grand Rapids convention), there will be nothing to save. All will be gone. Thousands of Baptists wish to see our denomination march steadily along carrying the message of hope and forgiveness to the farthest corners of the earth; but instead we are confronted with the spectacle of

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Baptists wrangling over matters of creed, splitting our churches wide open over differences in interpreting a word or a certain Scripture passage. Meanwhile our sons are scattered across the world carrying their message of justice and hope and freedom to oppressed people. What will these sons return to after the war is over? If certain belligerent Baptists have their way these sons will come back to churches whose pastors say, "Do this, believe that, or get out!" This is neither fancy nor fiction. It is the doctrine expounded today from some Baptist pulpits. As a layman and a newspaperman, I think it is time to do some plain speaking. The average layman has no interest in most of the creedal discussions hurled at him from some pulpits. He believes his church has a mission to perform and he wants to see his church carry out that mission. But when he tries to outline it to the militants in his church, he collides head on with their creedal demands. Certainly the saving of souls was a charge laid on the disciples by Jesus. But evangelism is not all they were to do. They were to heal the sick, comfort the widows and fatherless and, in modern language, make the world in general a better place in which to live. When I as a layman study the life of Jesus, I find a nice balance between evangelism and practical Christianity. There are dozens of social issues in our coun-

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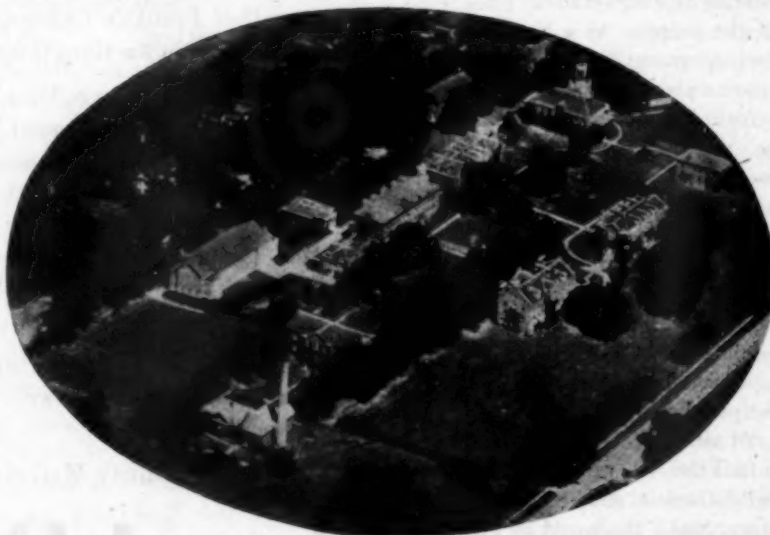
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try demanding the practical application of the gospel. The Baptist church has never shirked its duty nor dodged a fight when the cause of Christ was at stake. And the average Baptist layman today has no desire to shirk his duty nor dodge a fight; *but he demands a united denomination behind him.* He cannot carry on a successful fight against the overwhelming social and moral issues of our time if a denominational guerrilla warfare is going on behind him and he is in danger of being felled by a sniper's bullet from his own ranks.—*Charles R. Stark, Jr., Spokane, Wash.*

Your editorial on "Negro Equality and Superiority" is commendable for its revelation of Negro accomplishments and the practical application of Christian brotherhood between the races. However, it seems necessary to correct one impression which the editorial seems to convey, that

(Continued on page 245)

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(Continued from page 244)

"from infancy to manhood and in all walks of life the Negro is equal and at times superior to the white man." An intelligent approach to the race question calls for a consideration of man as man regardless of racial origin, and I do not believe any thinking Negro would wish to promote the

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idea of superiority to the white race. While the general tone of the editorial indicates that you do not wish to convey such a meaning, nevertheless there are people who rebel, and rightly so, at any suggestion of an attempt to establish a theory of Negro superiority.—*Richard G. Beers, New York, N. Y.*

This letter is typed in red ink but I assure you that carries no sinister
(Continued on page 247)

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Dr. Shan-yu Yao under appointment to the University of Shanghai. The life of the School has been greatly enriched by their contributions.

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significance. It is wartime in India and the black side of my typewriter ribbon is worn out! As for *MISSIONS'* editorials, I admire your crusading courage in great social issues even though I sometimes doubt your judgment; but since I do not have access to sources to enable me to document my doubts, I refrain from criticism. However I must correct a statement in your review of Mrs. Earle V. Pierce's new book, *Prayers of the Bible* (reviewed in *MISSIONS*, September, 1944, page 395). This is not the first published book of this nature. I possess *The Prayers of the Bible*, by JOHN EDGAR MCFADYEN and have been using it for many years.—Rev. A. T. Fishman, Kodaikanal, South India.

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I noticed your discussion about certain states as being entered by the Southern Baptist Convention when they really belong in the Northern Convention. What is the difference where a church is located, if that church is winning souls for the Master? What is the difference between Northern and Southern Baptist churches? I have been a member of both. I can see no difference unless there seems to be more spirituality

(Continued on page 249)

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in Southern churches than in some Northern churches. Do you really think anyone not a Christian who sees us "fussing" like children over the geographical boundaries of our respective Conventions, would be led to follow Christ as the Head of the church? Would Christ think we "are one" as He wanted His followers to be? *Mrs. J. E. Bloomheart, Parkersburg, W. Va.*

Thanks for the editorial on "Freedom of the Press and the Roman Catholic Church." Brother, you are brave in some of your editorials. Your life may be shortened by such practice unless the guardian angels are especially good to you.—*Rev. Leroy V. Cleveland, Watertown, Mass.*

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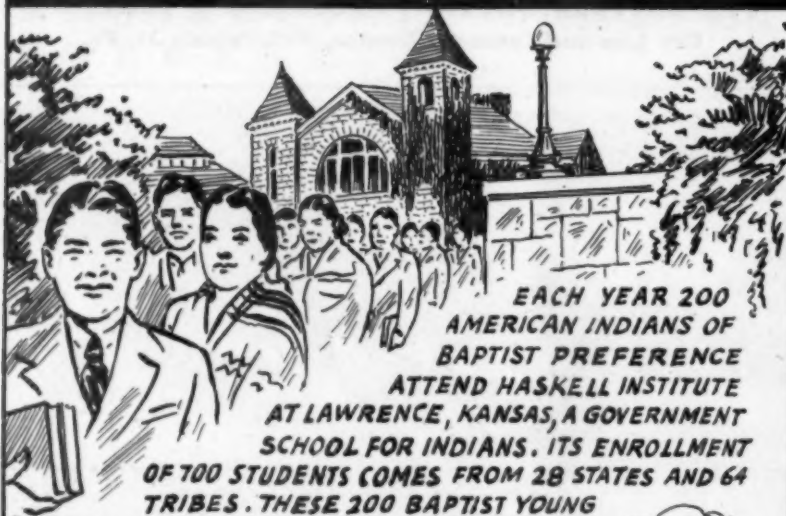
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If the road to a certain place is paved with good intentions, I certainly have made a generous contribution. For one deferred intention these many years has been to write you a line of appreciation for *MISSIONS* and especially for your editorial utterances to all of which I have given my hearty AMEN. May you long be permitted to carry on. As matters now seem to stand in the world, I expect to continue to give major emphasis during this second 50 years of my ministry, against militarism and other things that tend only to war. I had the honor of writing the "anti-war" resolution for the Northern Baptist Convention Resolutions Committee in 1927, 1932 and 1939, although my original drafts were somewhat dehorned before final adoption. What has grieved me more than anything else during my long ministry have been the strifes and divisive movements in our own denomination.—*Rev. E. B. Pace*, Olympia, Wash.

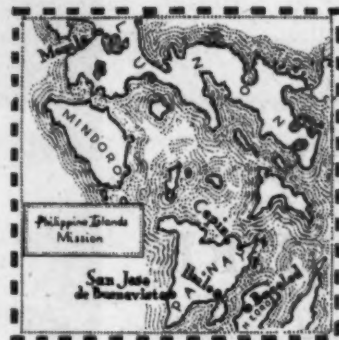
Allow me to extend my hearty congratulations to *MISSIONS* for its powerful propagation of the gospel and its fearless defense of the truth. It is the finest that I have ever seen. As endorsements, here are five subscriptions from my church.—*Rev. Orlando L. Tibbetts*, East Boston, Mass.

We subscribers here join in the sympathy on *MISSIONS*' late arrival. Our little town knows manpower shortage and other shortages. We welcome *MISSIONS* early or late.—*Flora J. Tubbs*, Peterborough, N. H.

You need to make no apologies for *MISSIONS*' being late. Every issue is better than the one before. We will gladly wait for *MISSIONS* whenever it is late and enjoy it all the more when it comes.—*Mrs. Alba V. Gates*, Potsdam, N. Y.



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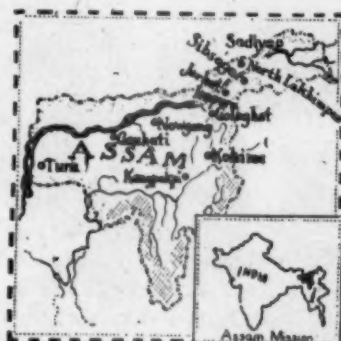
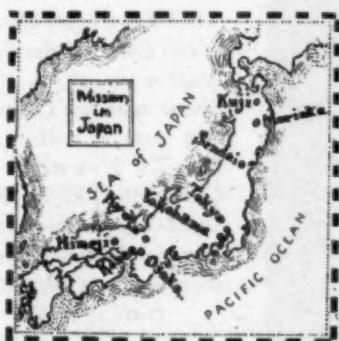
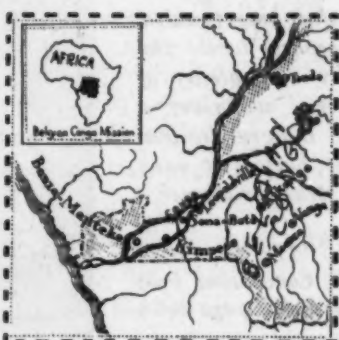
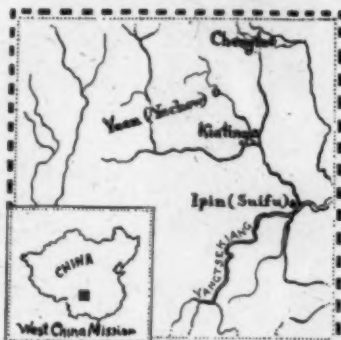
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Annuities — A Way to Give and Receive

Jesse R. Wilson, Home Secretary
American Baptist Foreign Mission Society
 152 Madison Avenue New York 16, N. Y.

or Building Tomorrow's World

Annie E. Root, Treasurer
Woman's American Baptist Foreign Mission Society
 152 Madison Avenue New York 16, N. Y.





LEFT: Discussing the Social Action report at Colorado Springs in 1935; BELOW: At Milwaukee in 1938 the Convention had a theme that is singularly relevant to the postwar era

WERE YOU THERE?

Do you remember the good old convention years before the war? All you had to do was to check the tires and the battery, fill the tank, and drive 500 or 1,000 miles to a Northern Baptist Convention. For delegates coming by train there were no long lines at ticket offices, no overcrowded coaches or sleepers, while the convention city had plenty of hotel rooms. And whenever a delegate was hungry it was possible to get butter at each meal and a steak for dinner

See editorial, "The Cancelled Grand Rapids Convention Puts People on the Spot," page 266)



ABOVE: Plenty of cars at the Los Angeles Convention in 1939. Prophetic was the Convention vote to enter the World Council of Churches. LEFT: The Sunday afternoon session in Philadelphia's mammoth Convention Hall in 1937

MISSIONS

VOL. 36. NO. 5



MAY 1945

Must We Behave Like Nazis and Japanese?

IN CRITICIZING the proposal to reward Poland and Russia with slices of Germany and the consequent ruthless uprooting of populations, *The Manchester Guardian*, England's greatest newspaper, made a comment that for years to come will plague the conscience of humanity. "In order to defeat Germany it is not necessary to behave like Germans!" Certainly, to defeat Germany and Japan we ought not imitate diabolical Japanese methods of war nor act like nazis. Yet is not that what British and Americans now seem to be doing? No language has words sufficiently strong to condemn the atrocities, horrors, and brutalities perpetrated on helpless civilians by Germans and Japanese during these years of war. Does that justify British and American resort to similar methods? Horrible were the Japanese air raids on Chinese and Philippine cities. Were they more ghastly than the recent American raids that changed Japan's overcrowded and highly inflammable cities into fiery furnaces and with the new M-69 incendiary bombs of "jellied gasoline" and "unquenchable fire" roasted alive hundreds of thousands of women and children? Even an American Air General must have had pangs of conscience. In his report he acknowledged, "What I have to say is not easy to say. If there has been cut from the duration of the war only one day or one hour, my officers and men have served a high purpose."

Americans must never forget the Japanese cruelties on the death march from Bataan. But can that justify reports from the Philippines that "thousands of Japanese soldiers have been sealed up in caves and suffocated by sulphurous grenades operated by American

soldiers"? Is this "civilized warfare," or do Americans rationalize its barbarism as justifiable revenge?

Have Americans and British forgotten their previous holy wrath against German air raids on British hospitals? If not, how can they complacently approve the following report in *The New York Times* from the ghostly shambles and devastation of Cologne?

Grimmest of all the grim ruins in Cologne is the wreckage of the big Lindenburg Hospital, the biggest hospital in Western Germany and the largest children's treatment center in the entire nation. It was almost entirely smashed in a British Air Force night bombing attack. Among the wrecked buildings lay two unexploded 500-pound bombs. In the roofless operating room lay several corpses of women because there was no transport to carry them away.

Who today gives even a passing thought to the destruction of the mammoth Cologne hospital?

Are we now so thoroughly calloused and indifferent to the agony and horror on both sides that all humanitarian instincts are repudiated and only blind fury and jungle savagery prevail? Should not somebody lift a voice at least in behalf of innocent German and Japanese children? Has the Christian church anything to say on this mounting fiendishness? What now say the bishops, seminary professors, and preachers who long before Pearl Harbor urged American belligerency on the ground that this was a war for the decencies of civilization?

Sobering, ominous, terrifying is the thought that the whole world is losing one of humanity's priceless values, the compassion of man for man. If that is finally lost, then assuredly, even though we shall win the war, the nazi spirit will have won the peace.



The World Today



Current Events of Missionary Interest



General Joseph Stilwell's party of army officers, missionaries and Karen nurses wading across the Chaungyi River on the historic retreat from the Japanese in Burma in 1942

Japanese Whiskey Distillery In a Burma Baptist Church

WHAT happens to Baptist mission property in Burma during its occupation by the Japanese Army was recently reported in *The Chicago Tribune* by its correspondent Alfred Wagg. Arriving with the Indian Army of invasion at Maymyo where a Baptist mission station had been maintained since 1900, he found the entire mission compound a shambles, the administration building only a charred ruin, and the red brick church building converted into a Japanese distillery for the production of *sake* (Japanese rice whiskey). The grounds around the various buildings had returned to their primeval wilderness state. In the tropics the jungle quickly reclaims the land wrested from it by human labor if it is even momentarily neglected. The mission property had been used by General Joseph Stilwell during his famous retreat out of Burma in 1942. Here also Generalissimo Chiang Kai-Shek made his agreement with American and British forces for the defense of Burma, but it was too late. In the chapel General Stilwell had held his final prayer service in Burma for his Chinese, Burmese, and American troops. All is now in ruins. Only the walls of the administration building remain, its beautiful foyer open to the skies and the torrential tropical rains. Most ominous was *The Tribune* correspondent's

concluding comment, "The natives around Maymyo, like the shrubs and the flowers have reverted to their former wild state, leaving Christianity behind as a memory." That observation is doubtless an exaggeration. Other reports from Burma reveal marvelous fidelity among the Christians of Burma during the period of missionary evacuation. In any case, Maymyo is a symbol of what faces the Foreign Mission Boards on resumption of service in Burma. For physical reconstruction the proposed huge post-war fund is not too large. For spiritual renewal and Christian revival, whatever force of missionaries, old and new, is sent back to Burma, will likely be insufficient for the task that will confront them.

There Are 6,400,000 More Americans Than There Were Five Years Ago

ACCORDING to an estimate by the Census Bureau, population of the United States, including men and women in the armed services overseas, now totals 138,100,874, an increase of 6,400,000 since the last official census in 1940. Two reasons account for the increase: (1) a marked rise in the birthrate due to war marriages, and (2), an increase in immigration accentuated by the influx of refugees. During the next five years the Census Bureau foresees a decline. The flood of refugees shows signs of receding. With millions of men overseas the birthrate will inevitably drop. Moreover, war casualties and an

increase in civilian deaths under wartime conditions of living will also contribute to a net decline in population. Nevertheless there will continue to be more than 125,000,000 people in the United States. Since only approximately 40% are actively identified with any church, Protestant or Catholic, the churches and the home mission enterprise have before them the colossal task of evangelizing more than 75,000,000 people. While many of them will probably never respond to an evangelistic appeal, yet among multitudes there is a deep, unsatisfied spiritual hunger as evidenced by the increasing number of adherents of strange sects and cults that rent hotel ballrooms, theatre auditoriums, and other halls for their services. With the true bread of life available, how strange it is that people seek to satisfy their hunger with that which is not bread.

Three Independence Days Observed Behind Closed Doors

THE three Baltic States recently had the grim experience of celebrating their national independence days behind closed doors. No longer is their independence recognized. Lithuania's independence day occurred on February 16th, Estonia's on February 24th, and Latvia's on April 18th. The sovereign independence of Estonia and Latvia was formally recognized by the United States Government in the summer of 1922. Dr. W. S. Abernethy and Mr. W. T. Sheppard, as members of the Foreign Mission Board were then touring the Baltic

States on a mission of Baptist good will. Their presence, coinciding with this diplomatic recognition, proved to be an occasion of great rejoicing. (See *MISSIONS*, October, 1922, pages 528-529.) Who today thinks of these little republics as independent, sovereign states? It is one of the ironies of the war that the Hitler-Stalin "secret deal" of 1939, whereby Hitler agreed to Russia's absorption of the Baltic States, has been accepted by Britain and the United States. The three countries were first annexed by Russia in 1940 when Hitler invaded Poland. They were annexed by Germany in 1941 after Hitler invaded Russia. In 1944 they were reconquered and reannexed by Russia. Full of pathos was the remark of President William Laukaitis of the Lithuanian Alliance of America who said in Baltimore on February 15th, "Lithuania's anniversary of independence tomorrow will not be publicly observed in Lithuania itself." The Atlantic Charter of President Roosevelt and Prime Minister Churchill definitely stipulated no territorial changes without the expressed wishes of the peoples concerned. What happens in these areas should be of grave concern to Baptists everywhere. According to pre-war statistics, there were 170 Baptist churches in Latvia, Estonia, and Lithuania, with 19,986 church members, many of whom are impoverished, scattered, or dead. Some are in exile or in Russian concentration camps. To revive Baptist life, reestablish the theological seminaries in Riga and Tallinn, and carry through a relief program, is only one of numerous postwar problems faced by the Foreign Mission Board.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

A DURABLE PEACE can only be the result of justice and bread for all peoples, the conquered as well as the conquering. It cannot come by shouting slogans—"A Hard Peace" or "A Soft Peace" or "Unconditional Surrender."—*George E. Sokolsky.*

IT IS TRAGICALLY GROTESQUE that the European War, having started officially for the sake of Poland, ends victoriously with the surrender of Poland. *Giuseppe Antonio Borgese*, in *LIFE* magazine.

UNCONDITIONAL SURRENDER means that the victors will make their own will and self-restraint the only basis of justice. Such a policy has a kinship with nazi policy, however great the difference be-

tween our self-restraint and that of the nazis.—*Reinhold Niebuhr.*

THE FOUR FREEDOMS now appear to have been conceived in error and to have been written in the sand.—*President G. N. Shuster*, Hunter College.

PUTTING THE DEVIL IN A PIT and putting a lid on the pit as a cure for evil will have little effect so long as the satanic mind prevails. — *Charles Herbert Huestis.*

THE ATLANTIC CHARTER was launched in the Atlantic Ocean, but it has foundered in the Black Sea.—*Monsignor Antonio Messineo.*

Forgotten People in the Backwoods of Maine

By GRANT A. MACMICHAEL

RIGHT: *One of the faithful families in the church served by the author during his summer ministry in Maine. BELOW: The Sunday morning congregation*



A vivid picture of rural isolation, dire poverty, and filth in a backwoods area of Maine where a Baptist college student spent two summers in ministering to a forgotten people among whom he learned the meaning and need of rural Christianity

DURING the summer after my first year of college, I accepted the summer pastorate of a small, run-down church in a small run-down community far off the beaten track and in a wild, primitive, sparsely-populated area of Northern Maine. Jim, a fellow student, had been appointed to a church five miles east, where there was even less of a community, and

where the greatest boast of the people was they had a road going North, South, East and West. By comparison my field was a metropolis, for it boasted a store and a post office. So Jim immediately started calling me the "City Pastor."

We went to Maine with no financial guarantee, no promise of anything beyond the Sunday offerings and our first week's board and room

which was to be supplied by one of the interested families. During our first week we would have to solicit from other families the promise of our keep for the summer. For both of us this certainly was pioneer service. We were taken to our fields by car from the State Convention office in Waterville. To reach Jim's place we had to drive through my field. So I decided to go along, inspect his location, and then drop off at my place on the return. Precipitous grades marked the road as it twisted and turned until it seemed it would surely snap somewhere. Eventually we reached the four corners and stopped at the first farm which seemed anything but prosperous. The fields were rough and full of big stones. Barn and sheds were shabby and unkempt. The house was weatherbeaten and forlorn. A huge manure pile between the house and the barn filled the air with a heavy stench. The State Secretary exploded with a mild, "Heavens! What a thing to have at your back door!"

I was conscious of a weak and empty feeling in the place where such a feeling usually comes. But my morale was helped somewhat by Jim's brave and determined manner as he strode to the front door to ask if anyone there was expecting a minister. He returned to the car and in quite a matter-of-fact tone he announced that this was his stopping place. I handed him his luggage and we said goodbye. The Secretary and I drove away. Arriving at my own "stopping place," I felt quite relieved. Our nostrils were not assailed by any such pungent odor as that we found at Jim's place. The house appeared neat and clean. Inside I felt even more relieved. I found friendly folks who received me very cordially. They showed me to my room which, in spite of its limited and rather severe-looking furniture, proved to be moderately comfortable. I said goodbye to the State Secretary, watched him drive away, and then suddenly fell victim to homesickness.

Realizing that pastoral calling was essential to an effective ministry, I determined to call on every family. So when I started out Monday afternoon I stopped at the first house down the road. I could hardly believe that it was inhabited by human beings. It was literally

crumbling to dust. What manner of creatures could the occupants be? Impelled by my purpose, and I confess, by some curiosity, I went up to what was left of the porch and rapped on the doorcasing, there being no door. There was no answer. So I stepped inside. The only piece of furniture in the room was a tattered old couch with springs protruding from its sides, and a block of wood under one corner where a leg was missing. Stretched full length and sound asleep on this couch was the dirtiest human being I have ever seen. Rather weakly I spoke to him and I was startled at the smallness of my voice. Then with greater courage and volume I spoke again. This awakened him. Suddenly he jumped to a sitting position, rubbed his eyes with his filthy hands, and then looked at me with blank astonishment. After a moment's embarrassing pause, he merely grunted. Vainly I tried to make conversation. He would not talk even about the weather.

Hearing my voice in the "living room" aroused the curiosity of other members of the family in the kitchen. In came a girl, perhaps 10 years of age. Her only garment was a thin, ragged, dirty dress. She was munching a big biscuit which had just come out of the oven. From its appearances I judged that the biscuit had spent less than one-eighth of its required time in the oven. Sitting herself on the couch she proceeded to enjoy the biscuit with a minimum of mastication. In a few moments another girl, about 17 years of age, and apparently also clad only in a single garment, came in and sat on the couch. Her main interest was just to sit and stare at me in dull, wide-eyed wonder. After several moments of embarrassing silence, the man's wife, similarly clad, thin and haggard, came into the room. She carried a baby in her arms. She remained standing and would not talk. Like the others, she simply stared at me. When I talked to the baby he started to cry, whereupon his mother put him to her breast to quiet him. After several more futile attempts at conversation I departed.

Discouraged and depressed I walked on down the road. I was discouraged by my failure to exert an influence and elicit a response. I was depressed by the unbelievable filth and ig-

norance. Then the thought that this was undoubtedly an exceptional family in my rural parish, brought some relief. But it was short lived for I soon discovered that this was a typical family. In response to an invitation, I went the next day to a similar home for dinner. When I saw the house it was too late to forget the invitation. The people had seen my approach. When we gathered at the table my courage really began to fail me, to say nothing of my appetite! The man had not shaved for at least two weeks. Since he washed only when he shaved, he was far from spotless. His beard was matted with dried tobacco juice.

Dinner consisted of salt pork, half-cooked potatoes, and insufficiently baked biscuits with rancid butter. We were no sooner seated at the table than I became conscious of certain sounds that seemed too near to be coming from what usually makes such sounds. When I looked around, to my utter amazement I discovered that just off the kitchen was the pig pen. Kitchen and pig pen were separated by a screenless screen door through which flies came and went with perfect freedom. To this day I do not know how I ate my salt pork, my rancid butter, and my biscuit.

On that first Sunday as I stood behind the pulpit and faced the 18 people in the congregation, I discovered that I was afraid I could never measure up to the task of facing these people week after week with some word that would help them in their difficult lives. Then I visualized the scene in my home church and realized how much easier it would be to listen to a sermon than to try to preach and serve as a pastor myself. Then I found that I was experiencing sympathy and a real concern for the people facing me. There they were with the marks of an extremely hard life upon them, looking to me with intent eagerness for some word of reassurance, some bit of truth with the stamp of the divine upon it, some message of hope that would sustain them. But I think I failed on that first Sunday for I preached on the text, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" I preached about greed and selfishness and yet there wasn't a greedy soul in the

church. In that forsaken country, whatever greed or love of riches anyone there might have had, had long since been exhausted. Some were farmers, but the farms were poor and the farmers poorer. The only other means of livelihood was cutting pulpwood, and a greedy man doesn't do that. So, I failed. Most pastors doubtless feel the same when they think back to their first sermon.

The following week I moved on to my next "stopping place" which was near the church. It thus facilitated the job of conducting a Vacation Bible School. The man of the house, short and fat and weighing well over 200 pounds, was an interesting character. He chewed tobacco, swore excessively and repeatedly, drank quantities of beer, and made it plain that he had no fear of preachers. But I liked him. He was rough, coarse, and with most people hard-hearted; but under his rough exterior was a big heart. In that community were little children who many times might have gone hungry had it not been for him. Anyone in real need who came to him was never turned away. He not only possessed that generosity so characteristic of Maine people, but also in large measure, that sharp Yankee insight which gives Maine such a delightful flavor.

One night when I was going to my room he was already in bed. So he called me into his room because he wanted to talk. At great length we discussed the state of religion. Then he undertook to tell me the history of the little church. When he came to the description of the big church dissension that took place when he was a young man, he turned on all the eloquent profanity of which he was capable. The story in his words could never be printed in MIS-SIONS. But the concluding incident is worth recording. One day when the quarrel was at its worst, this man was in a nearby village on business. An acquaintance said to him: "How are the Christians getting along over in your town?" His reply was a masterpiece in brevity and lucidity. "Them ain't Christians; them's only church members!" His honesty was refreshing after having seen so much of that diabolical sin of hypocrisy, still so prevalent among church people, of being one thing on

Sunday and something else the rest of the week. There is a lot of it abroad in the world, still working its harm in our churches as it did in that little church by turning away not only this man, but many others. If he, with his kind heart and generosity could have been won, that church and the work in general would have been much stronger. He never made an open profession of Christ; but in his reply to a letter that I wrote him some months later when I knew he was near death, there were indications that he had at last listened to the voice of the Spirit.

In attendance the Vacation Bible School was successful. Although not large, it included all children of school age in the community. The school was also successful in influence. The instruction and atmosphere seemed to make a difference in attitude and conduct. I can only hope the change in them had some influence on their faithless parents. On the whole, however, to most of the children the school meant little. On the day after the school exhibit, many of the certificates given the children were found around the church and along the road, torn to bits. This was indicative of the prevailing attitude throughout the whole area toward the church. More evidence was to come to me in the jokes, criticisms, tricks, brazen irreverence, and even curses, directed toward the church and the preacher. It was difficult to endure.

What is most enduring is the satisfaction of



The success and enduring value of the Daily Vacation Bible School was difficult to appraise

having carried the Word of the Lord into a hard place and having seen it change lives. During the first summer four people confessed Christ and followed Him in baptism. Such an occurrence in that seemingly impossible place was indeed a witness to His power. One of those four became a model of Christian womanhood, a faithful wife and a conscientious mother, keeping her house in order and caring for her family with unsparing devotion. As she lived and served in her home, so she lived and served the community. She recognized the sordid evil of the life surrounding her, but instead of spending her time bemoaning that evil, she worked against it through love and understanding and many deeds of kindness. She did not reform the community, but only God can measure the extent of her influence. Since her baptism she has made a tremendous impact by her true Christian life.

When I returned to this field the following summer I served both churches. Jim had accepted another offer. There were Vacation Bible Schools, regular Sunday services, mid-week Bible classes, and other activities. But I was determined to accomplish one thing in addition to this routine ministry. My objective was the painting of the church. Whenever I mentioned the subject I was met with resistance in the form of two main objections: (1), the people felt they could not afford it, and (2), the church was owned by one man.* So the people felt that it was up to him to keep the property in repair. My only answer to the first argument was that they could ill afford not to paint the church. The second argument was successfully overcome by the counter argument that the people had free use of the building, and were receiving the benefits of an open church. Therefore they should share the cost of upkeep. Finally they realized that it would take only a few more years added to the 20 and more since it was last painted, to bring its state of disrepair to a serious point. But in characteristic Maine fashion they felt they needed time to think it over. Then one day a man started

* Since no one would pay the court expenses for the big fight reported on page 258 the court had attached the property. Later one man of some means paid the fees and thus became owner.

the ball rolling with a contribution of \$10, a remarkable gift in those days in that place. Eventually we purchased the paint.

Having done more or less painting, including a summer's work with a contractor, I was willing to tackle the job providing I had some help with the staging. Several men willingly gave me this assistance. One young man helped me daily with the painting until the job was completed. The progress of the work was watched with mounting interest. When the final stroke of the brush was made, and the little church stood gleaming white against its background of evergreen forest, the people stood around and marvelled at the transformation. Even the town's worst reprobate remarked, "That was a right d—— good thing to do!"

The days passed swiftly and soon it was time to return to college. Saying goodbye to those people was harder than I had expected it to be. I confess that at the last Sunday evening service there was a lump in my throat that I could not swallow. I looked into the faces of the half dozen young girls who were present and thought of how little the future held for them except an early marriage with some shiftless dolt, a routine of annual childbearing, hard work, bitter disappointments, ending at last in an old age of abject poverty. I looked into the faces of the adults and saw again the unmistakable marks of a hard life. Most were on

the down grade. There was nothing on their highway of life but the signposts announcing their rapid approach to the end.

At the close of the service I said goodbye to each one. Their parting remarks were varied and interesting. One by one they filed out of the church. There was a dear motherly woman possessing a remarkable outlook on life; then came, a man who for once did not try to be funny; then came a strong man of the woods and fields in whose heart some secret longing burned furiously. Tears splashed down his cheeks as he put his arm around my shoulders and said goodbye. So they went out, each one asking me not to forget them. How could I? Their continued dire need of a permanent Christian ministry haunts me every hour.

Sometimes it seems as though the church has forgotten those people and the thousands like them in the many similar little places tucked away in the woods. Today our Baptist denomination is raising hundreds of thousands of dollars for church extension. Of course, this is necessary, but when we say church extension we invariably have in mind numerous needy urban and suburban situations. But we had these isolated and forgotten areas long before the war made us mindful of other pressing needs. Surely there is justification for extending the church into these places where need is so great. These too, are our responsibility.



BEFORE AND AFTER

The church as it looked when the author began his first summer's ministry, and as it looked at the completion of his second summer's ministry when it had been given its much needed new coat of white paint



It Was a Hard Year and I Am Still Here

Interesting glimpses into the life of an Assam Leper Colony where the medical missionary finds time in his busy life to help and cure the lepers and to render a highly appreciated ministry to members of the American armed forces in his area



A typical Baptist congregation in a jungle village in the hill country of Assam

By HERBERT W. KIRBY, M.D.

IT HAS been a hard year, and I am still here. Because prices were so high, I paid out three times as much for food and medicines as the year before. In Bengal many thousands have died from malnutrition and starvation. This has not happened in Assam, although prices have been much higher than in Bengal. Assam is the frontier of India in the fight against Japan. Our river steamers and our trains have been so congested with military freight that it is often impossible to get space for medicines and soap. We are fortunate if we get supplies from Calcutta, 700 miles away, in three or four months. It requires lots of letter writing.

Seven months ago we had an earthquake. In the bungalow the cement floor cracked open, plaster fell, and supports for the roof were left hanging by a nail or two. Dishes, bottles, and jars crashed. In the dispensary, bottles and our large filter were broken. Oils, strong acids, tinctures, and powders covered the floor. We shoveled up four packing cases of broken bottles. There was no counting of the loss. It has taken us seven months work to get the dispensary in order again, and yet business had to go on as usual. Cupboards filled with pills and tablets crashed to the floor. I had pills and tablets by the thousand, all mixed together and no labels.

Assam is the back door to China and the side door to Burma. Many American fliers with

their planes are here. Daily they fly supplies into China. Slowly but steadily the Japanese are being driven out of Upper Burma. The Japanese came into Assam, but now they are pushed back. The Rivenburg dispensary and the Supplee bungalow in Kohima were destroyed. Much other damage was done in Manipur. A Christian preacher came in. His people fled when the Japanese burned their village. The government is feeding them. To me they appealed for 1,000 quinine tablets. For two days we worked in filling 1,000 capsules. Nowhere else in all Assam could they have gotten them. War is very near. I have heard the explosion of large bombs not over a quarter of a mile away. I have heard the crash of planes as they struck the ground and burst into flames near by. In Kohima the Japanese cut off the British water supply. Planes had to drop them water. In Imphal when food was cut off, planes had to drop supplies.

When Dr. O. W. Hasselblad went home on furlough, he told me that I had pernicious anemia. I have lost much weight. I have not had the food I needed. In 12 years I have had but one vacation. I could not go to America, so God sent America to me, and Americans have come from almost every state. Generally on a Sunday we have 12 or more. Some stay to tea, some to dinner, and some just to talk and listen to American news and music. We have a good radio. Some come just for a drink of iced water or tea, and to appreciate an American home. The Americans are here, but they long to be back home. They are working hard, and the climate is very trying. An American soldier was badly injured and he craved ice cream. The Army supplied us with milk and sugar and we made all the ice cream he could eat. In our bungalow Mrs. Kirby, without a servant to help, has made a great many cakes and pounds of chocolate candy for the Red Cross and the American soldiers. The American Army put in an electric plant. I supplied them with pieces of American electric equipment. I gave all to them for less than the wholesale price in America. I have taught our people that it is a sin to seek profit out of war. The Army needed pipe fittings. We supplied them. They have been

using for the last 10 months our borehole auger. Where there is war there must be a cemetery. I offered to the American Army the best site in just the place where it was needed. They accepted. Now one Negro and one white soldier lie side by side. I have been asked to be caretaker and I have accepted. A fence has been put up, and now I shall plant flowers. It will be a place of rest and beauty.

The U. S. Army railway units have taken over the operation of the railway in Assam. It was necessary because there was great confusion and delay. I have been out to speak to 200 railway men. Everyone had his gun. This was necessary because the Japanese were then in Assam. At the close we had coffee and doughnuts and they were good. Then the men gave me 422 rupees for our Leper Colony. It was a very happy evening.

It is a great opportunity to preach to the Americans. They need God, and they know it. There are some splendid Christians in the Army. Every Sunday some of them give an offering for our lepers. On a Sunday in camp there are several services. We have two Southern Chaplains and they are splendid and hard working preachers. I quote what they have written about what they have seen in Assam:

When I came to India as a Chaplain with American troops I did not know that it would be my privilege for months to see the work of a Baptist Mission. Where finally stationed, I found Dr. Kirby. In the faces of the lepers I have seen the joy that Christ brings into the human heart. I have seen the inspiration He brings. I have seen the smiles His presence produces.—*Chaplain James Gordon Williams.*

It has been a great joy to visit Dr. Kirby's Leper Colony. There is written all over the place and the faces of the people that have been served a joy and assurance of love and hope. Any one who knows Christ can at once recognize that this has been brought about by the love and faith of God through His faithful servants. Certainly every American who sees this great work will return home sold on missions, and what it can do for the body, mind, and soul of man.—*Chaplain Conrad L. Dupree.*

Once when I needed to go to Calcutta on business, train service was bad and I was not strong. So the U. S. Army sent me by plane. It

was a transport plane loaded with iron cylinders and I sat on them. My first air ride in India was delightful. Calcutta was full up, and I knew not where to stop, but I found a furnished upper room in a girls' school. Returning to Assam, again there was a plane ready and all without any charge. I was in a plane with a general and some army nurses.

Never was food so high in price and so hard to get. Yet our lepers have never gone hungry. Never were canvas shoes so hard to get; yet we have bought more than twice as many as the year before. Our lepers have ulcerated feet, and they need them. We bought much muslin and mosquito netting. Two leper lads and a sewing machine make pants, shirts, and skirts. Almost all the time we have 50 cases of medical supplies on order. Little by little they get through, and people from distant parts of Assam send to the Leper Colony for medicines.

We pay high prices and yet many things we have had to do without. Our butter comes by post. None has reached us for over two months. Goat meat is 50 cents a pound and much is only bone. Eggs are eight cents each, very small, and many are bad. Rice, poor in quality, is seven cents a pound, and someone makes a big profit. Flour is six cents and sugar eight cents, and rationed. Milk is not available. I get some milk powder from Calcutta; condensed milk cannot be bought.

In our leper colony garden we planted 2,000 sugar cane. This gave us 400 pounds of sugar. This year we will plant much more. We are now planting rice and vegetables. Every one who can does some work. We have been able to buy very small potatoes at four cents per pound. In our colony of 115 patients we average but one death a year. In India at birth the average expectation of life is 26 years. The one great big need for our Christian hospitals is that they should get out to the villages and serve the people, and not wait till the people come to them. Our nurses must be given midwifery and then sent out to save lives. My car is out of commission. Without a driver or helper, the car has become a burden, not a pleasure. It waits the coming of my daughter, Dr. Mary E.

Kirby. (See MISSIONS, September, 1944, page 390.) The lepers wait, the hospital waits, the village people wait. How soon can she come? *

This has been our hardest year in India; and yet how wonderful has been the love and power and blessing of Almighty God. Perhaps you may wonder what the American soldiers think of a missionary's home in a leper colony. Here are comments by two soldiers:

Upon arriving in Jorhat after a long and lonesome trip from the United States, I was heartsick and weary, with nothing to look forward to in life. I learned that the Christian Mission was near the camp, where I would meet some Americans, known as Dr. and Mrs. H. W. Kirby. I came down more out of curiosity, but I found them very entertaining and most friendly. Since that first visit, I have eagerly looked forward to each visit, and the fine clean atmosphere that prevails. Dr. and Mrs. Kirby are truly wonderful to the visiting soldiers, as well as in their fine work for the Leper Colony. I am very happy to have been the recipient of this grand hospitality.—*Carroll Henselman, Brooklyn.*

During my stay here I have visited the Leper Colony and Dr. and Mrs. H. W. Kirby several times. These visits have been a great joy and blessing to me. Looking into the faces of these Christian lepers has revealed what a wonderful transformation Jesus Christ has made in their lives. They are happy, cheerful, friendly, and have Christian habits. What a wonderful contrast to the lives of so many millions of India, who have not accepted Christ. Surely the Kirbys have done remarkable work. The medical care of the lepers alone has been a noteworthy achievement. But the teaching of the gospel and converting of the lepers has been far more glorious.—*Davis C. Hill, Austin, Texas.*

We baptized six lepers at Christmas and four lepers at Easter. Many Christian lepers have gone out from us, greatly improved in health.

Our great need in white cross supplies is for blankets, wool scarfs, and sweaters old or new, remnants to make blouses, and how they love them, muslin any size, sewing cotton, pajamas, bed jackets, sheets, girls' dresses, and clothes of any kind. Bandages are not needed now. This article tells you why we stay on and enjoy life. We praise God for all His goodness.

* NOTE—Dr. Mary E. Kirby arrived in India on February 14, 1945, after a long and tedious journey under wartime travel conditions.—Ed.

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

The Ministers Washed the Dishes

Cooperative, practical, stimulating, was the verdict on the Green Lake training school for town and country pastors



The Roger Williams Inn on the Northern Baptist Convention Conference property at Green Lake

By R. DEAN GOODWIN

BOTH California and New Hampshire were represented at Green Lake, Wisconsin, among representative pastors from 15 states at the Gospel School for Town and Country Ministers, February 14-March 14, 1945. It was the first session of the new Northern Baptist school. In attendance were 22 pastors, two of whom brought their wives, one child, and the faculty. Almost every Baptist seminary and several Bible schools furnished the academic background of the ministers, whose average age was 40. All were pastors in active service in town and country Baptist churches.

The school was oriented toward the work of the pastor in the

rural community. A library of standard works on the rural church and rural life was provided. Hymns and invocations relating to rural life were used. The school was designed to place in the hands of the pastors the necessary skills and tools for their work. A pastor described the school work in a letter to his church in these words: "Seldom has your pastor attended a more practical and stimulating school. We have learned how to build a program for the rural church, how to put on a survey of the community so that we will know exactly how many and where our people are, how to go about settling people on the land so as to strengthen the church, and now we are busy discussing and studying the problem of church fi-

nance." Subjects in evening forums considered a minimum salary plan, settlement of people on the land, use of literature as a means of extending the message, influence of the church and children's work, and a study of post-war developments in rural life.

Board and lodging were provided on a cooperative basis. The ministers helped in the preparation of meals, washed dishes, kept the house in order, and serviced their own rooms. This introduced an informal and cordial family fellowship, gave practical experience in cooperative organization, and reduced expenses. A beginning was made in productive home practices that go with normal rural living, such as power grinding of cereals and flour, and baking bread. Each pastor was given opportunity to work a maximum of 12 hours a week for a remuneration, in the library and office, making handcraft objects for sale, razing a barn, harvesting and storing ice, painting, electrical work and other specialized services. Thus it was possible for men on low salaries to attend the school. A member of the faculty wrote to the Home Mission Board, "It was by far the best managed rural pastors' school I have ever attended."

The school was sponsored by The American Baptist Home Mission Society and the Baptist Board of Education and Publication. Secretary Mark Rich was Dean, Russell B. Barbour, formerly of Rio Grande College, was manager, and Dr. Donald Faulkner advisor.



The Bible school that meets in a former beer garden

A Bible School In a Beer Garden

By CLIVE MCGUIRE

In 1868 a group of workers from the First Baptist Church of Indianapolis opened a Sunday afternoon Bible school in a beer garden. The work prospered. Even the saloon keeper was converted. A strong church was formed, and took the name, "Garden Baptist Church," as a permanent reminder of its humble missionary origin. In 1942, or 74 years later, the Garden church met to discuss an unchurched area on the border of its field, a saloon at the corner. Police marked the location as one of the city's dark spots. The strong undertow was pulling the children down faster than the church could pull them up. Aided by the Indianapolis Baptist Association, the church rented the saloon building, renovated it, removed the liquor signs, and opened a Christian service program. Now the "converted" tavern sheds a holy light through the whole neighborhood. Gospel songs and sermons are heard in the place of the juke box, the profanity, and the coarse laughter. Where drunken men and

women used to congregate, the children now meet for Bible study, character clubs and vacation church school. Whole families have been reached for Christ.

Shown in the picture with a group of neighborhood children are Mrs. Pearl Wells, director of children's work, and Rev. Elmer W. Wheeler, an interested pastor.

University Students Entertain Service Men

Among Baptist groups cooperating in our ministry to Service Men are the Roger Williams Fellowships and the student pastors

at state universities. Rev. George C. Fetter, minister of the University Baptist Church (University of Minnesota), Minneapolis, tells of a group of six army engineers and soldiers and sailors from other units who attended a meeting of the Roger Williams Fellowship in his church. On a tour of the building they were delighted to discover a well-equipped gymnasium in the basement. Could they have a "Gym Party" there? The social committee was happy to respond to this request. A few weeks later a party of 16 girl students and 16 service men, mostly from the engineers' unit, gathered in the gymnasium. Under the direction of a Physical Education teacher, they played volley ball, basket ball, shuffleboard, and other indoor games and with the help of the social committee, concluded the evening with a candy pull in the church kitchen. From that day until they left the campus, the six engineers attended regularly both the morning service and meetings of the Roger Williams Fellowship and brought other soldiers from their dormitory. In recent months Mr. Fetter has baptized four service men and officiated at 12 military weddings.



A military wedding in the University Baptist church, Minneapolis

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Mission Monthly*, the name was finally changed to *MISSIONS*.

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Field Correspondents in Four Continents

Vol. 36

MAY, 1945

No. 5

The Cancelled Grand Rapids Convention Puts 37 People on the Spot

GOVERNMENT cancellation of the Northern Baptist Convention at Grand Rapids suddenly puts 37 people on the spot. According to the By-Laws, the General Council is the Convention between sessions. Leadership, prestige, or any Nominating Committee politics which elected them, mean nothing now. At their meeting in Chicago, May 21st-23rd, for which the government has granted permission, these 37 people will find themselves in a situation where *their decisions will determine for years to come* whether Baptists will continue united in a spiritual fellowship or split doctrinally as a house divided, whether they will undertake a worthy Christian ministry to a shattered world, or will be content with mediocre achievement, whether post-war missionary goals will be set so high as to win only doubtful acquiescence instead of confident cooperation, or whether Baptists will realize there never was a better time to undertake impossible tasks for the cause of Christ.

The war in Europe approaches its end. It may come before this page is read. Relentlessly the war in Asia moves on to its own ghastly

finish. Thus the General Council stands at one of the great creative moments of history. Without the inspiring benefit of a mass convention, its 37 members must decide what Baptists ought to do in this creative hour.

In a Los Angeles hotel room 30 years ago a group of Baptists met on the night of May 24, 1915 to pray and confer on Baptist objectives. That also was a creative hour. The First World War was then being waged in Europe. In that prayermeeting was born the Five Year Program, to be followed by 30 years of cooperative missionary effort. The summons from that meeting is as valid today as it was 30 years ago.

This hour in history is critical, challenging, decisive. No church or denomination can succeed if its message and spirit are not positive, dynamic, courageous, heroic. We have a sufficient message in the gospel, a sufficient dynamic in the Spirit of God. The call of this hour is for spiritual vision, conquering intercession, evangelistic power, social passion, and a program of advance so large and compelling as to arrest attention, unify our forces and activities, and challenge the entire denomination. Our objective is every church an evangelistic and social force in its community and a mighty, united impact of our denomination upon our nation and the world.

In Chicago 37 people must challenge Baptists to even greater effort and larger unity. A divided denomination cannot achieve a global task. This is no time for theological debate, doctrinal controversy, ecclesiastical divisiveness, organizational disunity, or any other impediments that heap shame upon us as Baptists and retard the Kingdom of God. Urgent is the need of unity, loyalty, a new compassion for a broken, bleeding world that yearns for Christian redemption and reconciliation. If the General Council will inspire us to such a program, out of its Chicago meeting will come a postwar Baptist unity and an achievement worthy of our devotion to Jesus Christ.

When Victory Comes in Europe Shall Americans Sing or Dance or Drink?

PPROMPTED by last fall's unwarranted optimism over an expected speedy end of the war in Europe, and remembering the drunken, pagan orgy of the celebration on November 11,

1918, elaborate plans were made in protection against a wild, riotous celebration of victory. In the towering 102-story Empire State Building, numerous copies of a notice were posted which read:

When V-Day comes, tenants are requested for the safety of the people on the street not to allow occupants of offices to throw anything out of the windows.

So communities throughout the nation took advance precautions to prevent property damage and personal injuries against reckless and malicious conduct that would masquerade as patriotic frenzy or relief from strain. The Mayor of New York pleaded for a sober and prayerful observance in church and synagogue rather than a tempestuous carousal in barrooms or on the streets. He reminded the people that no matter where they might be disposed so to behave, within hearing were sure to be families living whose men were dead in Europe or Asia. To celebrate victory by getting drunk would add insult to injury and cruelty to grief.

Now that victory in Europe is really in sight (it may have arrived before this is read), these warnings need to be repeated. Instead of a riotous celebration, victory should be the occasion for penitent gratitude to God, for solemn contemplation of the frightful cost of the war, and for humble dedication to the unfinished task of making a just and enduring peace. In homes, churches, synagogues, the people should not only thank God that one phase of the war is ended, but should confess their sins in having created a world order in which this global catastrophe eventually became inevitable. Would people have celebrated November 11, 1918 in the frenzied manner that they did if they had known that it meant only an armistice and not a peace, and that 21 years later humanity would experience the agony and horror of these past six years? *Victory in Europe will not end this war which has already cost more American casualties than all the casualties of both North and South in the Civil War!* And hundreds of thousands of the finest of American youth are yet destined to die or be mutilated for life before the war in Asia comes to an end. Against that terrifying fact it will be

sacrilegious for any American to sing or dance or drink on Victory Day. In Europe and Asia there are too many Americans who will never sing or dance or drink again.

Journey's End for the Third Member of Yesterday's Big Four

THE death of David Lloyd George on March 26, 1945 at the age of 82 removed the third member of the famous quartette of the First World War. Only Vittorio Orlando survives, now living in seclusion in Italy. Lloyd George, Clemenceau, Orlando, Wilson were then "The Big Four." Today it is a triumvirate, Stalin, Churchill, Roosevelt, who rule the world as "The Big Three." This national difference in personnel between "The Big Four" of yesterday and "The Big Three" of today illustrates again how allies of yesterday become enemies today and how enemies of today may likely become allies tomorrow. In 1919 both Lloyd George and Wilson had to yield to the demands of Clemenceau. Because of the communist revolution, the very name of Russia was then anathema. Today France is regarded as so inferior as not to have been invited to the Crimea Conference. That must have made Clemenceau turn over in his grave. Today Italy, then represented in "The Big Four" by Orlando, is a ravaged, miserable land, while the whole world yields to the demands of Stalin, regarded by many people as the biggest of today's "Big Three." Deep in his heart Lloyd George must have realized in 1919 that the peace which he and his three colleagues were fashioning out of the wreckage of the First World War was destined to be only a transient truce, a troubled interlude between two world wars. At the conclusion of the Versailles Peace Conference he is reported to have said, "It is now Christ or chaos." In 1923 his fears received further confirmation when he saw the French march into the Ruhr and he witnessed the ruin of the German middle class by the German currency inflation in which eventually one billion marks would not buy a loaf of bread. In the summer of that inflation year he sent the following message to the Baptist World Congress in Stockholm:

Please convey my warm greetings to my fellow Baptists gathered in Stockholm for the third Baptist World Congress. I trust that their deliberations may promote the cause of peace among the nations so that they may see in time the rocks upon which our civilization is being driven.

How prophetic it seems now!

The structure erected by "The Big Four" in 1919 toppled into ruins in 1939 because in the choice between Christ and chaos, "The Big Four" had failed to lead humanity in the right direction, and had failed to remove the rocks on which civilization now is foundering. So the death of Lloyd George raises the question whether "The Big Three" of today are really building a more enduring, just, stable global order, or whether the aphorism of Mr. George Bernard Shaw is again to be realized. "The one lesson of history is that nobody ever learns the lesson of history." Time's curtain has fallen on the career of a world famous Baptist, a great national leader, a preserver of the British Empire, and a maker of history. What he foresaw in 1919 is still true. In 1945 humanity again faces the desperate choice. It is Christ or chaos.

Editorial ♦ Comment

♦ RURAL LIFE SUNDAY, which this year falls on May 6th (fifth Sunday after Easter), has been annually observed by American churches since 1929. There is something peculiarly spiritual about vocations associated with the soil, because the processes of growth that burst into life in the spring closely relate humanity to the continuously creative powers of God. If you have not yet read Mr. McMichael's article, "Forgotten People in the Backwoods of Maine" (pages 256-260 in this issue), turn to it now and read it, and you will have a new understanding of the meaning of Christianity for rural life. Program suggestions for a suitable observance of Rural Life Sunday may be obtained free on application to the Home Missions Council, 297 Fourth Avenue, New York 10, N. Y.

♦ TWO WAR ANNIVERSARIES IN APRIL passed almost unnoticed by the American people, so deeply engrossed are they in the grim tragedy and horror of the present war. April 6th marked the 28th anniversary of America's formal entrance into the First

World War. April 9th was an anniversary of happier significance for it marked not the beginning but the ending of a war. On April 9, 1865, exactly 80 years ago, General Lee surrendered to General Grant. Thus the American Civil War came to an end. Although for 80 years the 48 United States have stood before the world as "one nation indivisible," a unity purchased at such terrific cost of blood and agony, nevertheless still plainly visible is the shattering aftermath of that war in the eco-

(Continued on following page)



THE GREAT DELUSION

Number 121

BOTTLE TRAFFIC ON THE HIGH SEAS

ONE of America's big brewing companies recently advertised that every fourth bottle of beer was shipped overseas. How much wartime freight space on America's overburdened railroads and how much manpower was required that could have been usefully engaged in war industries and production of civilian goods, was not revealed.

Now comes the news of a return bottle traffic. The first shipment of cognac, according to the story in *The New York Times*, several thousand cases, to leave France since the liberation of France by the American armed forces, sailed from Marseilles in March and in due time arrived on this side. That required considerable shipping space. Although available ship tonnage is scarce, more cognac is promised as soon as transportation from the distilleries to the French seaports can handle it.

Amid the wartime shortages of all kinds, here and in Europe, what could be more ironical? American manpower, freight transportation, and shipping space are used on this side to ship liquor abroad. French manpower, freight transportation, and shipping space are used in France to ship liquor to the United States. At home and abroad the liquor traffic has a wartime priority all its own. Nobody will ever know how many American lives might have been saved if ships that carried liquor abroad had carried supplies and equipment needed by the armed forces. Nobody will ever know how many French lives, particularly of children, might have been saved if the energy in making and shipping cognac had been turned to rebuilding devastated areas and in restoring the French food supply.



conomic competition, sectional rivalry, political cleavage, religious isolationism, and theological disunity that separate North and South. If it has taken 80 years to bind up the wounds and heal the animosities of the American Civil War, a process still incomplected, it is going to require a much longer period to reestablish that sense of world community of peoples after the Second World War.

◆ ONE OF THE SUPREME IRONIES in the long and sorry story of the evacuation of American Japanese from the Pacific Coast and their detention in assembly camps and relocation centers, was recently revealed by the Department of Justice. In a report it intimated that a considerable number of the Japanese confined in the Tule Lake Segregation Center in California who had expressed a desire to renounce American citizenship and pledge loyalty to Japan, had done so *not out of preference for Japan but out of fear of America!* They were afraid to leave the refuge of the Segregation Center and return to the Pacific Coast, because of expected unfriendly attitudes and hostile treatment. By claiming Japanese citizenship they were assured of continued internment and safety for the duration of the war; by pledging loyalty to the United States they faced the necessity of leaving the center and the prospect of insecurity, danger, and possible violence. Unknowingly the Department of Justice has furnished a devastating commentary on American racial injustice and the unreality of American democracy.

◆ PROPONENTS OF AMERICAN PERMANENT PEACETIME MILITARY CONSCRIPTION will find it difficult to supply a satisfactory answer to the question as to why the United States must have conscription in

time of peace when Canada does not have it even in time of war. By a vote of 67 to 5 the Quebec Legislative Assembly in session in March, as reported in *The New York Times*, adopted a new anti-conscription bill, thus reaffirming the policy that Canada has followed since the beginning of the Second World War. Men are conscripted for military service at home only. Overseas service depends on volunteers. In supporting the bill and in concluding the debate on it Mr. Rene Chalout declared, "We are convinced more than ever that this war is not being fought for great ideals but for interests."

◆ WITH IMPRESSIVE CEREMONY ON MARCH 15TH the Italian Government laid the cornerstone of what is to be the reconstructed section of the old city of Cassino. The date was the first anniversary of its destruction by American artillery and bombing planes. Here was fought one of the bloodiest battles of the war. Thousands of American young men were slaughtered amid its ghastly ruins. Even its famous abbey, one of the world's historic religious shrines, was not spared but was literally blown into rubble and ashes. Only one-third of the town is to be rebuilt. The remaining two-thirds are to remain forever as they are now, silent ruins, mute piles of rubble, to remind tomorrow's endless streams of peace-time tourists that here men died by the thousands, that these ruins were once splashed with American and German blood, and that here in this Italian valley town and in its famous monastery is the evidence not alone of what war was like in 1944, but also of the incredible sinfulness of man and the unforgivable collective stupidity of 20th century civilization that permitted this horrible catastrophe to happen.



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



The Revolt Against God, by RUFUS WASHINGTON WEAVER, is a thoughtful, scholarly treatise on the 19-century old conflict and adjustment between culture and Christianity, culminating in the widespread current expansion of modern materialistic scientific

philosophy that finds God unnecessary in modern life and that produces a triple form of atheism, (1) academic, based on scientific materialism, (2) practical, as held by multitudes of adherents who live and act as if there were no God, and (3) militant, as repre-

sented by well-known, national political systems, and by millions of people all over the world who believe that faith in God is a menace to the welfare of mankind. Contributing to the present situation are numerous historical factors and cultural developments

through which Christianity has had to evolve from its original simple way of life, "a personal experience of divine grace that integrates the whole of the inner life in loyalty to the Lord Jesus Christ," into its highly organized, sacramentalized, creedalized, ecclesiasticized system of religion. A magnificent array of chapters which reveal masterly insight into cultural processes and knowledge of church history, set forth the apostolic, Judaistic, Hellenistic, Romanistic, theological, sacerdotal, mystical, ecclesiastical, Protestant, denominational, and nationalistic factors that have contributed to the growth and influence of Christianity and to the modern temper that is now in conflict with its basic premise. Throughout the civilized world today the most ominous situation that evangelical Christianity has ever faced centers on the question, "Is there a God?" In his introduction the author says that Christianity today faces a problem beside which ancient Roman paganism, the Roman Catholic hierarchy, and modern state establishments, fade away into comparative insignificance before the onslaught of science and totalitarian governments who wish to obliterate the idea of God from the mind of man. This book is a strong support of the author's introductory warning. It will be of special value to preachers in search of background material in interpreting the place of religion in the modern world. (Revell, 248 pages, \$2.50.)

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The War Against God, compiled and edited by CARL CARMER, is a collection of quotations from Adolf Hitler, Alfred Rosenberg as an indictment of nazism's alleged world plot against Christianity, and a collection of addresses, sermons, articles, messages, etc.,

from Pastor Niemoeller and Catholic Bishops within Germany, and from numerous people, government officials, writers, preachers, bishops, etc., outside Germany to support the compiler's thesis as set forth in his introduction, "every soldier in the armies of the United States fights on the side of the Christ. Now we may sing 'Onward, Christian Soldiers' honestly." President Roosevelt, former Vice President Wallace, British Ambassador Lord Halifax, Sir Stafford Cripps, Bishops Manning, Hobson, President Henry Sloane Coffin, and many others are included. One chapter is devoted to the attack on Christianity in Japan to show that East and West meet as allies in a war that to the compiler is "The War Against God." This book will be valuable source material ten years hence when the inevitable post-war disillusionment is upon us and many people will again marvel at what was said about the Second World War by certain bishops, seminary professors, and preachers. It is more than prob-

able that Dr. Coffin will later regret his own contribution, "The Continuing Menace of Pacifism." Some utterances, notably those by Madame Chang Kai-shek, Pastor Niemoeller, and former Vice President Wallace rank far above the rest in idealism and an awareness that victory is not enough, regardless of how the war is interpreted. (Henry Holt and Co.; 261 pages; \$2.75.)

• • •

Towards Belief in God, by HERBERT H. FARMER, is a helpful study in theology which begins with the premise that the existence of God cannot be proved, but that God can be found. Since Rommanes' *Thoughts on Religion* there has probably nothing appeared which equals this book for philosophic discernment, clarity of statement and convincing approach to the problem of knowing God. Three elements enter into a belief in God: the coercive element "of direct compelling apprehension in the awareness of God," the pragmatic, or experiential, to be followed by reflection and decision, which go together as one act of progress. The influence of bias, both for and against belief in God, is clearly recognized and the sociological and psychological theories of religion tersely elucidated. "Positive, reflective confirmations" are set forth as they present themselves to us "when we bring the thought of the God with us to the interpretation of the world and man's place in it." Man as an intelligent being finds that nature is intelligible, that the beauty in the world fits in with a theistic proposition, which man alone is capable of appreciating, that since man has moral experience there must be moral quality back of the universe. There is no accounting for "the whole fact of man in all his dis-

A Book of Comfort



Compiled by Eric Parker

An anthology of poetry and prose selected from the best of American and English literature and from the Bible designed to bring comfort and hope to the bereaved. The quotations reveal a great depth of sympathy and understanding—chosen with good taste, reticence and sincerity, they are rich in comfort and hope. It is a book of lasting value for which the need is greater than ever in these anxious days.

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tinctiveness—his intelligence, his appreciation of beauty, his moral sense, his creative powers,” without predicating a “personal being in the midst of nature.” The chapter on Science and Freedom is one of the most satisfying discussions of the freedom of the will to be found anywhere. And the chapter on the problem of evil is as convincing as anything can be from a philosophic point of view. If the book has one weakness it is that it does not properly evaluate sin as being the cause of unbelief and necessitating groping toward God, and the author's acceptance of evolution of man does not help in a clear view of this fact. (Macmillan; 252 pages; \$2.00.)

• • •

God's Answer to Man's Doubts, by WILLIAM W. AYER, pastor of Calvary Baptist Church in New York City, offers cogent and convincing reasons for “a basis for Biblical faith in a scientific age.” In his “Preface” the author wisely calls attention to this exceeding important truth: “Whether the preacher answers every problem or not, by facing the issues squarely he will give strength and courage to those who might otherwise feel that Bible Christianity has been completely refuted by the discovery of modern science.” Not only does Dr. Ayer face the issues but he deals with ten much disputed themes with conviction and knowledge (Zondervan; 142 pages; \$1.25.)

• • •

These Glorious Years is a compilation of 13 historical articles chronicling the first century (1843-1943) of the German Baptists in the United States and Canada who are now organized as The North American Baptist General Conference. It is a centennial volume whose interesting and inspiring story covers the

steady expansion of German speaking churches from the founding of the Fleischmann Memorial Church in Philadelphia in 1843, the vast benevolent, missionary, and philanthropic service at home, the work in Europe and Africa, the notable contribution of personnel to the ministry at home and the missionary enterprise abroad, Walter Rauschenbusch, Cornelius Woelfkin, Conrad Moehlmann, to mention only a few, the literary outreach through the German Baptist Pub-

lication Society in Cleveland, and the fine record of the German Baptist Theological Seminary in Rochester. The book is illustrated with nearly 50 full-page photographs of rare historical value. To any member of a German speaking Baptist church this book is of priceless value. To a church historian it is a worthy contribution to the story of American church history. To historically minded American Baptists this book will be of unusual interest. (Roger Williams Press; 262 pages; \$2.50.)

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Books Received

An Intelligent American's Guide to the Peace, edited by SUMNER WELLES, Dryden Press, 369 pages, \$3.75.

In Spite of All, by ARCHER WALLACE, Abingdon Cokesbury, 122 pages, \$1.

War And Its Causes, by L. L. BERNARD, Henry Holt and Co., 479 pages, \$4.25.

Meet Amos and Hosea, by ROLLAND EMERSON WOLFE, Harper and Brothers, 180 pages, \$2.00.

Of the Imitation of Christ Today, by WINIFRED KIRKLAND, Macmillan, 43 pages, \$1.

Advance Through Storm, the 7th and final volume in the series, *A History of the Expansion of Christianity*, by KENNETH SCOTT LATOURETTE, Harper and Brothers, 542 pages, \$4.00.

Centennial History of the Wisconsin Baptist State Convention, by EDGAR L. KILLAM, covers more than the 100 years of organized Baptist work in that state, from the organization of the State Convention on June 26-27, 1844 to the year 1944, when this centennial volume was published. The story begins with the founding in 1828 of the first Baptist church at Brothertown, an Indian church. In eight interesting, inspiring chapters into which has gone considerable historical research, Dr. Killam traces the development of Wisconsin Baptists. Relevant at all times is the book's brief but fitting dedication, “From the pioneer fathers and mothers we seek the truth by which they lived. Finding it we will give it to our children, and they unto their children, and thus it shall not perish.” Numerous human interest incidents, particularly in the pioneer days, give a freshness to the story that is often lacking in historical volumes. (Wisconsin Convention Publisher; 189 pages; \$1.00.)

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Successful Church Publicity, by CARL F. H. HENRY, professor of Journalism at Wheaton College and at Northern Baptist (Continued on page 286)

Cocktail Christianity!

A startling analysis of Baptist confusion over the menacing problem of beverage alcohol in American life by a pastor who attended the School on Alcohol Studies at Yale University

By R. LARUE COBER

AMERICAN Baptists have always been concerned about the beverage alcohol problem. A study of Northern Baptist Convention Annuals for the past 36 years will reveal frequent references and numerous resolutions suggesting vigorous action. Even today American Baptists believe that beverage alcohol is one of our most serious social issues. Do you remember the Cleveland Convention in 1942 and what happened following Dr. George Barton Cutten's famous anti-liquor address? No convention address on any subject has ever been more thunderously applauded. (*See MISSIONS, June, 1942, page 365.*) The emotions that swept that great audience for nearly seven minutes were translated into a rapidly passed decision to have 3,000,000 copies of his address printed and distributed. Someone has said facetiously that Northern Baptists are more unanimous about the liquor evil than on any other issue.

Nevertheless today we seem utterly confused not because of internal denominational disagreement, but, frankly, because we do not know what to do. There is an earnest desire among Northern Baptists of every theological shade to contribute to some great constructive effort, but we have no program through which to channel our urge. More than that, we have appropriated no funds with which to implement a program, even if we had one. What a predicament! And at a time when, like never before, the beer, wine, and whiskey industries are enjoying their greatest heyday from Washington, D. C. to Timbuktu!

We are confused because we have never had a denominational program in this particular field. We have a program for taking the gospel of Jesus Christ to Mexico, but we have no program with which to save our millions of

young people from the increasing strangle hold of the liquor traffic. We are not even trained as a denomination to think financially in this field, for we have never used more than token sums to further Baptist interest in temperance education. Other denominations may spend as much as \$15,000, or \$30,000, or \$45,000 annually to help solve the beverage alcohol problem, but our most generous financial provision has exceeded \$1,000 a year only on rare occasions.

The main reason is because we have depended upon various national and state temperance societies. Local churches have given them their leadership and their money for the advance of temperance. Our national program, therefore, has been the program of the Anti-Saloon League, or the Women's Christian Temperance Union, or the Prohibition Party, or that of other national antiliquor movements. Our churches supported the national movement for local option that preceded the adoption of the 18th Amendment. Throughout the Prohibition era our churches gave support for purposes of temperance education and law enforcement. They rallied frantically in trying to stem the tide for Repeal. But since 1933 these national temperance movements, generally speaking, have had their foundations swept out from under them, and they have been reduced to an ineffectiveness which is hardly believable. From this some of them will never survive. Is it any wonder that Baptists have lost their moorings? We have been anchored to the programs of these temperance societies and that anchorage has lost its hold. This is not a criticism of temperance societies but merely a statement of fact. It is not to be wondered temperance societies have come to a

difficult day in America. The floodgates of temperance in our land have broken down and the resulting inundation of alcoholic indulgence has affected our people. Think back to the wonderful promises made by the Repeal movement that America would enjoy better health, less crime, improved economic conditions, lower taxation, safer traffic, and how we have been deceived and betrayed! Not a single promise in the name of Repeal has been fulfilled. In fact, Repeal has nearly turned our entire nation over to the liquor traffic. The traffic is riding high in Washington and has made the Army and Navy safe for booze! The liquor industry has become America's Sacred Cow for we have put our nation under the most rigid forms of prohibition and rationing with the exception of beer, wine, and whiskey! We talk about the freedom of the American press but when it comes to the liquor question such freedom is a myth! There is a direct relationship between the editorial policy of American newspapers and magazines and the millions of dollars which the advertising departments have accepted from the liquor industry. Repeal got rid of the saloon by changing its name into a many headed hydra which has now fastened social drinking upon the men, women, and youth of our nation. The old fashioned saloon is now the Tap Room, or the Tavern, or the delicatessen, the drug store, or the grocery store. In military circles it is the PX and the officers' mess. Many other kinds of distributing devices are promoted by the united liquor industries in America, not to mention the extensive liquor Black Market through which the bootlegging racket goes merrily on its way. When one studies the full survey of what Repeal has produced in America, backed with millions of dollars for propaganda and promotion, is it any wonder that temperance societies have come upon evil days? And having put all of our temperance eggs in baskets controlled by non-Convention organizations, is it any wonder that Northern Baptists have no program today and stand confused as to what to do?

It is "confusion worse confounded," as John Milton stated it. Today our pastors and laymen across the 30 states of the Northern Bap-

tist Convention lack understanding and unity as to proper social action. Some pastors think we should go "all out" for a return of prohibition and others think we should not. Some laymen believe that this is the time to harness the church to a great temperance crusade. A large number of Baptist laymen think just the opposite. More than that it is the exceptional church today in which there is no sizable group of cocktail Christians. The more prominent a church is socially, the larger is this group who mix their drinks with their discipleship to Jesus Christ. Is it not clear that we lack sound Christian education as to the beverage alcohol problem?

More than that, we Baptists lack a scientific education in our approach. As a Christian I have been raised and conditioned by a moral interpretation of life. There is such a thing as right behavior and wrong behavior. There is a Christian imperative by which it is possible to determine the one from the other, without relying on what educational or scientific experts believe. When I look upon a colored man I don't have to go to science to learn that he is my brother; his God and my God are one and the same. In Christ there isn't any other possible relationship for us except that of brotherliness. But when I attended the "School on Alcohol Studies" of Yale University in 1943, imagine my amazement when I discovered that from the standpoint of our best scientific knowledge today, the beverage alcohol problem is even a greater social evil than I had ever believed it to be from any moral conclusion. The findings of the Yale School need to be brought home to every church member, not that we must forego our faith in moral decision, but to prove to our membership that religion and science cannot both be wrong! Beverage alcohol stands condemned not only at the bar of Christian judgment but also by the best scientific knowledge available to our generation.

The beverage alcohol problem is one of the four major social evils of our day, and a secondary problem to the other evils that plague our land. In the field of health the disease of alcoholism has become one of the nation's leading maladies, and from the nutritional standpoint beverage alcohol is producing bodily im-

pairment to such an extent that our leading American physicians are becoming alarmed over the conditions of inebriates. Their inability to resist disease leads to many forms of illness, reduces life longevity, causes germ damage, and leads to a variety of mental disorders. Beverage alcohol is one of the chief factors in highway fatalities and accidents. Experts state that in 1941 one third of the 40,000 highway fatalities were due to this evil. In a study of criminals Dr. Ralph Banay, chief psychiatrist at Sing Sing traced 25% of their crime to beverage alcohol. And if you investigate the juvenile delinquency of your community you will be amazed how it is part and parcel with the beer, wine, and whiskey business. Wherever you follow the flow of beverage alcohol today you discover disastrous results. It is destroying the home, reducing industrial and military efficiency, causing insurance and tax rates to be much higher than they should be, diverting raw materials essential for home and industry to a traffic whose chief social result is the exploitation of life. More than all this beverage alcohol is one of the arch enemies of religion and the church. Pastors can testify to this.

Last May the Northern Baptist Convention at Atlantic City came to grips with this social evil and passed this resolution,

That we petition our Council for Christian Social Progress to initiate a vehement campaign, first of all toward the elimination of all liquor advertising, and ultimately toward the eradication of the liquor traffic.

Having taken such action probably most of those who voted for this resolution thought that that was all the action needed for the production of a "vehement campaign." As some one has said, "We Baptists praise the Lord and pass a resolution." But there is just one little mistake in this Convention action. No money was given the Council for the conduct of a "vehement campaign." The Convention should be warned that when it passes resolutions such as this, nothing will happen unless there is money with which to back the resolution. Do you know that it costs nearly \$200 just to send out a letter and one enclosure

to the pastors of the Convention? How much more then would a "vehement campaign" cost? Maybe your guess is as good as mine, but I would say that such a movement throughout the Northern Baptist Convention would cost at least \$10,000 to achieve any effective results.

Nevertheless, the Council for Christian Social Progress has taken the Convention mandate seriously. Last August and September we gave considerable time to the study of the beverage alcohol problem. We finally agreed upon a program which we would like to conduct throughout the entire Convention area, depending of course, upon sufficient money with which to do this. By the time this article is printed, Convention officers may have allocated funds for the promotion of this program. (*Alas, they have not yet done so. — Ed.!*)

There are three things which we think Northern Baptists must undertake during the next 12 months: (1) Create church and community consciousness of the importance of the beverage alcohol problem; (2) Provide adequate materials for educational use in the local church; and (3) Unite the churches of our Convention in a special nation-wide emphasis in the understanding of the beverage alcohol problem. These are our immediate goals and we are not yet in a position to determine what the ultimate objectives should be. But is it not necessary first to arouse and educate our constituency, and then as our understanding increases to see the pattern of goals for tomorrow?

To create church and community consciousness we have planned a one-day institute that can be conducted in several selected areas of every one of our 30 Northern Baptist states. The morning session includes the presentation of the alcohol problem from the standpoint of science, a "Little Yale School" if you please, and to which session the members of all the area professions should be invited. A noonday luncheon will present a well known national leader who is dealing with some aspect of the beverage alcohol problem, such as law enforcement, or therapy for the alcoholic, or highway safety, or industrial efficiency. The afternoon session will be devoted entirely to the problems which clergymen and churchmen must face,

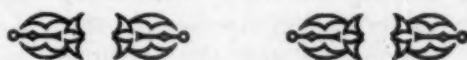
plus an exhibit and visual aids. The evening session will be a community meeting led by some nationally known Christian minister or layman. We believe that such a one-day institute designed to serve an area of a 50-mile radius would accomplish a great deal of favorable public opinion. Two such institutes were held in New York State on an interdenominational basis in January.

In order to provide adequate materials for educational purposes in the local church we have planned a Primer on the beverage alcohol problem, similar to the one we developed on the subject of peace. We are writing some brief four-page pamphlets so that the local church might distribute one of these pamphlets to its membership every three months. We are developing a portable exhibit which may be borrowed by individual churches or associations. We are printing bibliographies of books, pamphlets, and visual aids, including sound movies. We are setting up a Speaker's Bureau for each state so that local churches and associations may be informed as to outstanding men and women who can be secured at nominal cost.

We think that there should be two special projects by which our entire Northern Baptist Convention might be united in a suitable national emphasis in solution of the beverage alcohol problem. The first is "A Nation-Wide Preaching Mission" in which we will ask Baptist ministers to agree to preach on this subject on a designated Sunday. The second is a project for young people in which we propose to enlist them in a nation wide project.

These are our proposals for immediate action so that we may put an end to our denominational confusion. Do you think they are sufficient as a beginning? Will you comment on those so that we may have the full benefit of Northern Baptist thinking? But if you think we are on the right track do not forget that there must be an adequate allowance of money provided before we start the wheels to turning, and it will take considerable time to implement our plans.

By the way, these pamphlets and exhibits we are planning are just dreams now, so don't write us for them until you see our public announcements that they are ready.



Significant Stewardship Conference in New York City

More than 50 denominational leaders from New York, northern New Jersey and Philadelphia gathered on Friday, February 23, 1945 at the Riverside Church, New York, for an all-day conference on stewardship. "This is an area in which we have just begun to scratch the surface," said Rev. Earl F. Adams. In three sessions, they explored the following three phases of this important subject: "Stewardship Needs in our Mission Churches," "Stewardship as an Educational Process," "An Adequate Program of Stewardship for the Local Church." Results will be seen in new and enlarged plans for children, young

people and adults; for bi-lingual, Indian, and Latin American



Pastors Elmer Love, Shields Hardin, Homer Shafer, and Secretary Paul H. Conrad at the New York Stewardship Conference

churches; for missionaries and nationals on foreign fields; and for local churches in this country. Emphasis was especially strong on the relationship of stewardship to evangelism. As Rev. G. Pitt Beers expressed it, "we need to rethink our whole conception of our approach to people, both members and non-members, and to find, if possible, a higher basis of appeal than the selfish one that we have sometimes used—'come to church and receive a blessing.'" Stewardship should be part of evangelism. Definite plans for crystallizing these suggestions will be forthcoming later.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

What My Board Means to Me

By JULIA DIXON MATHER

Because each missionary woman in our churches is actively or potentially a board member she can well ask herself "What does my board mean to me?"

A board is defined as "an organized official body." In our woman's missionary setup we have national, state, association and local society boards. It is a precious privilege to be a member because one realizes very definitely and personally that she has a part in bringing "Christ into every home" and in consummating, "the evangelization of the world in this generation."

Our national boards offer many avenues for service. In board sessions the needs and problems of missionaries are presented. Ways and means are freely discussed as how best to ease the difficulties in Alaska or India, in Africa or Central America, in Assam or in refugee camps in our own country, in remote places of the earth or among North American Indians. Each member sincerely feels, "standing in the need of prayer." Encouraging letters from our missionaries tell of their consciousness of the Board members being earnest "praying partners" and the human interest stories always lift us up spiritually.

Each national board has committees essential to its working demands. Each member is assigned to one or more committees. Rotation in committee appointments may be practiced, thus increasing efficiency. Each member finds the

fellowship to be inspiring in the high purpose of world evangelism. Thus a board consists of individuals and a conscientious member will not expect "ease and affluence without work." With all members shunning that philosophy, each works and prays for the noblest achievement in Christian endeavor.

Perhaps to determine just "what my board means to me" calls for a reverse query, "what do I mean to the board?"

In order to become a valuable board member, one ought to be fully informed about each field, its peculiarities, development, and needs. A faithful member will not consider her responsibility ended when she has absorbed the information gathered at the board meeting but will go straightway to her local groups bearing that information and thus creating interest anew in others as possible potential members and urging the unstinted giving of time, strength, talent, money.

As thoroughly organized as our national boards are, with the continuity of organization being extended unbroken to the state, the association, and the local society

executive boards, the results can prove to be of inestimable value. There is a chance for a break in the chain if some officer or committee chairman or committee member fails in carrying out her specific duty. The majority of the members of any of our boards are volunteer workers who in many instances carry all of the personal expense charges of travel, hotel bills, postage, phone calls. When the member's purse cannot reimburse the necessary costs, a meager amount is stipulated from the budgets of the national, state, and association boards for that purpose. The host of women comprising the boards are truly as consecrated and missionary in spirit as those who represent them on any mission field.

The sweet tie of Christian friendship among Board members is a lovely thing. At the close of the allotted term of service, each member may say, "my board means to me a joy forever in the rich experience of serving the Lord and I want to mean to my board just as much as I am willing to surrender myself to the One who died that I might live, telling of His redeeming love to the millions who as yet have never heard the good news of salvation."

Weekly Broadcasts on World Relief

Dr. Leslie B. Moss, Executive Director of Overseas Relief and Reconstruction, is giving a series of weekly broadcasts over stations of the Blue Network. The series began on April 3, and will continue through July 31. Dr. Moss's talks can be heard on Tuesday mornings from 8:15 to 8:30 A.M., E.W.T. He discusses the services which the churches are rendering through their World Relief Agencies to the war-stricken peoples of Europe and Asia.

Instructions to Subscribers

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WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Mother's Day Is Coming in Belgian Congo

Womanhood and motherhood and family life in Belgian Congo and the change wrought by the Christian gospel

By RUTH ENGWALL

A CONGO missionary writes, "I have a very deep longing in my heart for the African women that they shall have the joy of the consciousness of God's presence in their lives." They do need Christ. Their whole life needs to be leavened by His love.

Nengwa Wumba was aware of God's nearness when each morning before beginning her work in the garden she knelt to pray:

Dear God, our Father, according to Thy plan, we receive our food by toil and sweat. Thou givest growth and strength to all life. We thank Thee for all Thy gifts. Today turn away every prowling animal in my path; also turn away every evil thought from my heart. Amen."

And then she picked up her hoe for her daily work.

It is very certain that Nengwa Wumba felt God's presence when she worked in her garden, but in her home she was not always happy. She often felt that God was far away and that His love did not include her. Too often her husband dominated her life, and her clan forced her to do things she did not consider to be right. She felt frustrated and alone. To make things worse, her husband often called her "stubborn and impossible." Only sympathy, understanding and respect will heal the Congo women's sense of frustration, born of the disrespect and intolerance shown them.

The women of the Congo are

often compelled to do many tasks. Although they work willingly enough they always know that if they do not do all that is expected of them, they may be beaten by their husbands. What is wrong here is lack of fundamental respect for the mother of the family. As long as she is deprived of respect equal to that commanded by her husband, the family has no basis upon which to build happy family relationships. If Congo men enjoy dictating their will they must expect to forfeit the confidence of their women. As a rule the Congo husband and wife have very little companionship.

It is the family which is the focal point of society. The human race cannot grow without the family unit. This is the reason it is paramount that in our mission work we shift our emphasis from the importance of the individual

to the importance of the family. Our Christian men and women must be helped to see that it is happy family relationships which give value and beauty to life. Husband and wife have equal responsibilities in creating and in developing a happy Christian home where children may grow in stature and in Christian character. It is very important that every member be trained in co-operative living: sharing work, sharing responsibilities, sharing information and knowledge, sharing joys and sorrows. The family unit must be encouraged to take deep roots in the soil of Africa.

When the family unit becomes of prime importance, some of the present over-balanced loyalties to the different clans will shift to proper place in the immediate family. This must be done carefully, however, for some values in clan loyalty may well be strengthened for the welfare of the community. Although the family's first loyalty is to their home, they will still have much room in their hearts for a large circle of friends.

When there is cooperation in the home the wife, too, will have some time for activities outside the home. As respect for her in the home increases, respect for her outside the home will be increased. On the other hand, as long as she has an inferior place in the church, school, and village life, her position in the home, too, will naturally be lower.

Both husband and wife must be trained for the duties of family life. Both must be trained also in giving service to the community or their lives will be too narrow and village life will remain on a



A Belgian Congo Christian family

low plane. No one questions the necessity for the wife to be well trained for her duties as a homemaker and a mother, but very few school curricula include family training for husbands or prospective husbands. The boys need to think, discuss and pray together as they learn how best to assume their future roles as Christian husbands and fathers.

Congo women and girls who have already graduated from our boarding schools, are married and have gone to live in their husbands' villages. Some are given no opportunity to use their training since the villagers say, "Book learning is of no value." This is a crucial situation because they should serve in the church, in the school, and in health work. Noth-

ing so encourages women to do Christian work as the success of our graduates.

The Church of Christ in Congo has within it the power to raise the status of women or to leave it where it is. Because the churches of the Congo realize this responsibility a conference was held last August to consider how training courses for women and girls can be enriched and multiplied.

In a recent conference in our Tondo station the woman missionary did not even sit on the platform. Her Congo women conducted the meetings and vital sessions they were, with orderly, constructive contributions from the audience in open sessions.

Yes, women and girls and their Christian homes have made a

beginning in transforming whole villages. Thus Mother's Day is coming.

In the sound Christian training of father and mother together a new kind of Father's Day, too, will emerge. Then father, mother, and wholesome, beaming, intelligent little black children will make homes in Congo as devotedly Christian as the world has to offer.

NOTE.—Mrs. Engwall's service in Belgian Congo has included teaching women in the Kimpese Training School. During furlough she studied at the Merrill Palmer School in Detroit. She is a member of the Homes Study Project Committee of the interdenominational Foreign Missions Conference.—Ed.

TIDINGS



FROM THE FIELDS

The Moved-Outers

This ought to be required reading for every American. It is fiction, but fiction built on true and verified facts



Japanese Americans at Bellevue, Wash., before evacuation to assembly camps and relocation centers. All are citizens

The Moved-Outers is the story of an American family whose world falls to pieces one Sunday afternoon. Mr. Ohara is a respected

business man in the small California town; Tad, the eldest child, is in Army training, Amy, next eldest, in an Eastern college, Sue and her brother Kim popular high school seniors,—and Kim a fiery patriot.

Sue and Kim go to church as usual on the morning of December 7, 1941. The Oharas are all Baptists. They sing in the choir, and Sue's thoughts wander to the boy who drew a heart around her initials long ago, and who she admired when he was an upper-classman and she a freshman. She feels like Juliet to his Romeo, for an unexplained coldness between their fathers keeps the young people apart.

Average American youth, with the hopes and expectations of American youth—And then, as they sit down to mother's de-

licious Sunday dinner, their world falls to pieces. The radio blares out the black story of Pearl Harbor. They listen in shocked unbelief.

To their door stumbles terrified Tomi Ito, their schoolmate. Driving in from their farm that noon, the Itos had been assailed by a rowdy crowd, and her brother Jiro stoned. Jiro is the boy of Sue's dreams, a fine young farmer in his early twenties.

Stoutly Sue comforts Tomi. They are citizens and have nothing to do with Pearl Harbor. Then Sue's assurance fails; F.B.I. men come to question Mr. Ohara.

Events move swiftly. The Ohara house is searched. Mr. Ohara is taken for questioning, then without return home, to an internment camp. Sue meets her first personally directed hatred and learns how devastating hate can be. The movement for evacuation developing, the Oharas try to sell their florist shop and house. Dealers pay the Japanese almost nothing for household goods and cars. Shady lawyers offer to save them from internment for a price. Before the Government steps in, the churches offer storage of possessions. Mother Ohara, somewhat indifferent before, now finds the church the warmest place in their cold, desolate world.

What will happen to the cherished flowers and shrubs in the Ohara yard? What to Skippy, the old fox terrier, who is "a member of the family"? No pets are to be allowed in camp. What will become of all the treasured nothings that make up home? What will the Assembly Center be, and what the Relocation Camp? What will the dragging, abnormal months behind barbed wires and watch-towers with pacing sentries do to sensitive, America-loving Kim? To the more backward and Jap-

anese Tomi? To the sturdier Sue and Jiro and their budding love? What becomes of Father? What added tragedy overtakes the Oharas?

All this goes to make up *The Moved-Outers*: fiction, but fiction built from true and verified facts.

This latest novel by Florence Crannell Means is on the missionary Reading List for 1946. A mother describes the interest which this story aroused in her eleven-year-old son: "John started reading it in the bathroom and we almost had to call the fire department to get him dislodged. When he did come out, he exclaimed, 'Oh, this is the grandest book—it makes you tingle all over. . . . It makes you sad and it makes you mad and it makes you know just how other people feel.'" Published by Houghton Mifflin Co., Price, \$2.00. May be ordered from the Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y.

A Tribute to Mrs. John Nuveen

By ALICE W. S. BRIMSON

NOTE.—An obituary sketch of the late Mrs. John Nuveen appears on page 285.—Ed.

With a deep sense of loss, Northern Baptists Convention learned of the death, at the age of 77, of Mrs. John Nuveen on March 10, 1945, in her winter home at Palm Beach, Florida. The funeral was attended by many distinguished Baptist leaders and by the faculty and students of the Baptist Missionary Training School. For many years Mrs. Nuveen was a member of the Board of Managers of the Woman's American Baptist Home Mission Society. She also served as treasurer and as president of the Society. She had much to do with



Mrs. John Nuveen

establishing the Christian Friendliness Department and for many years was a member of that committee. One of her chief interests was the Baptist Missionary Training School, which she never ceased to love and serve. Each spring, Mrs. Nuveen entertained the faculty and students at her home, and in time this function became a part of the Commencement Week. At Christmastime she said with regret, "I'm afraid I can not attend the January Board Meeting, but I shall surely try to be with the Board at the meeting in Grand Rapids." Her greatest contribution to the Kingdom of God, however, was the quality of her Christian life. In her kind, modest ways she was always willing to be a witness for Christ. Her radiant testimony of the value of prayer, of the helpfulness of scripture reading, of the security of her faith in Jesus Christ was the center of her life. She lived quietly, beautifully, and sacrificially. Her little deeds of kindness were unknown to other people. When convinced of a "Christ Way" of procedure, she worked indefatigably to make that way a reality.

MISSIONARY • EDUCATION

BIBLE BOOK-OF-THE-MONTH

Program for 1945-1946

May	NEHEMIAH
June	HEBREW
July	DEUTERONOMY
August	COLOSSIANS
September	EZEKIEL
October	I AND II THESSALONIANS
November	ZECHARIAH
December	LUKE
January	JOB
February	JAMES AND TITUS
March	PROVERBS
April	MARK

A Well-Manned School of Missions

The First Baptist Church of Spencer, W. Va., Gordon L. Withers, pastor, has two Schools of Missions each year: a School of Home Missions in the fall and a School of Foreign Missions in the spring. The picture shows the four faculty members on the theme "Southeast Asia" who taught adult, youth, junior high, and junior courses. A guest missionary speaker was the Rev. Randall T. Capen, for 38 years a missionary in China. The power and effectiveness of this church is manifest in its program of activities.

Books and Periodicals

The picture features a number of valuable books and periodicals.

MISSIONS, of course, comes first. Without MISSIONS our program of education would be weakened. By proper use of this magazine any church may develop a missionary program and create enthusiasm for the work of Christ which Baptists have undertaken to do.

THE INTERNATIONAL REVIEW OF MISSIONS, 156 Fifth Ave.,



New York 10, N. Y., is a quarterly publication, annual subscription \$2.50. This magazine, for which Dr. Kenneth S. Latourette is the Editorial Correspondent for America, features articles on all of the countries in which the Church of Christ is at work. This periodical serves all denominations. In addition to articles by leaders in many countries, there are valuable reviews of books on world problems and world cultures.

THE CHURCH WOMAN, \$1.00 a year, 156 Fifth Ave., New York 10, N. Y., recommended in a previous issue, is doing a notable piece of work in interpreting the progress of Christian action with

regard to world order. While it is primarily a periodical for women it includes articles of information and value not only to women but also to men and youth.

Partnership with Christ, by PAUL H. CONRAD, 40¢, and *The Bible and Missions*, by CHARLES S. DETWEILER, 40¢, obtainable at Baptist Bookstores, are study courses which are inspirational in content and valuable for personal reading.

The Moved-Outers, by FLORENCE CRANNELL MEANS, \$2.00, attractively illustrated, deals with the problem of the American of Japanese ancestry. It is a reading book which not only bears on the theme of the year but illuminates the problem and challenges to Christian action. The story deals with young folk who, in spite of separation from other Americans of their own age and in spite of isolation in relocation camps, maintain their Christian witness and regain their faith in America.

The Department of Missionary Education presents herewith the



School of Missions Faculty, Spencer, W. Va., W. C. West, M. L. Mackey, Rev. R. T. Capen, Rev. G. L. Withers (Pastor) and F. Wright.

Bible Book-of-the-Month program for 1945-1946. Each book is to be read in one sitting or as rapidly as possible to bring to attention through quick reading its pattern of thought and progression. This is not possible when excerpts from different books are mingled. The plan is not intended to supersede any program of devotions, but rather to put added

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Bible
Book-of-the-Month
NEHEMIAH
For May

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emphasis upon Bible reading each month. In many churches in addition to the survey type of reading

recommended, pastors use the suggested books as a basis for Bible study in prayer and mid-week meetings. Interesting reports have come regarding the various ways in which this reading is promoted and the results which are obtained. Other reports about the value of this quick reading method when applied to the Bible are welcome.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship

One of the most interesting experiences of the year was my visit to the Relocation Center in Hunt, Idaho. It was of mingled sadness and inspiration and called out long thoughts on democracy, brotherhood and Christianity.

After a rambling ride through dreary sage-brush and grease-wood, the bus drew up at a fence and rows of dark green barracks set down in the heart of the treeless desert and strung along a winding river. Passing the gate and the guard the first thing to be seen was a rock garden of bright flowers arranged to form a foreground for the large three-wing board on which were inscribed, under the American eagle, the names of over a thousand young men, Japanese-Americans, who were in the armed services from Hunt. Over four hundred of them were volunteers.

In company with our missionary, Miss Esther McCulloch, I called in the homes of some of the Japanese Christians. They were precious experiences of fellowship. The barracks were all alike on the outside but within each family had made from the most meager equipment, at the begin-

ning, its own home. What insight into worth and character does it give you when people can see beauty in grease-wood, in a desert, in a relocation camp, and make it live for Americans who never saw it at all.

Another home had a lawn and the loveliest of flowers. What tending that must have required. The "desert blooming as a rose" is not a phrase to me but the little square of garden in front of a Japanese-American barracks—a bit of God's loveliness to hold on to in a difficult time.

In another home a soldier son had come "home" on his furlough from army camp before going to his post of service overseas. His mother was getting a meal for him at home (not in the dining barracks) of the things he liked best to eat. I saw him at the bus station later on his way out to where?

One mother was cherishing letters from an American woman in New Jersey whom she did not know but who, listening to the short wave, had caught the announcement that the Japanese mother's missing son was a prisoner in Germany and had written her the good news.

We worshipped in the home of a family whose son was at a Baptist College preparing for the ministry. We met the aged pastor from Bainbridge Island who is ministering daily to his flock and placing in their homes the devotional booklets he has prepared for them. We had lunch in a dining barracks with two of our foreign missionaries who were teaching in the high school. We talked with the young enthusiastic Japanese-American pastor who was leading in the youth work and going out with some of his young people to work in the harvest.

These are some of the *Uprooted Americans* about whom we shall study during the coming year and for whom as Christians we have a concern. Some have already been transplanted in other parts of the country. Some are from our Baptist Missions and churches. Some of these Christian young people are part of our Fellowship. Can we make them a real part of our local fellowships as they put down new roots into the soil of their America and ours?

Very sincerely yours,

Elvis P. Kappaw

Mission Study

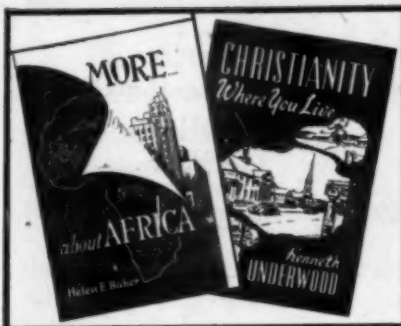
Two of our mission study books are pictured on these pages. *More About Africa* is the study course which Ann Judson Guild Chapters will use as the basis of their foreign study. It is a course for use with any Junior High age-group. *Christianity Where You Live* is the home mission study book which the Sally Peck Chapters will use. See April MISSIONS.

Because the missionary project of the Baptist Youth Fellowship, "An Adventure in Living and Giving," follows naturally upon the home mission theme and is emphasized in February and March it is suggested that all take the foreign mission study in the fall and the home mission study in the spring.

Fellowship Theme for 1945-46

The theme adopted by the Executive Board of the Fellowship is *We Follow, Not With Fear*. The theme-hymn from which it is taken is "Lead On, O King Eternal." The theme for the coming year grows out of the times in which we live. More than that it grows out of the Disciple Plan, the disciple spirit in action.

Briefly the Disciple Plan grew out of an Executive Board meeting of the Baptist Youth Fellowship in one of those creative high hours when some of us were very sure God's spirit was speaking definitely to young hearts. Challenged by the tragedy of the world and the many influences that had come to them in unusual ways these young people felt a compelling concern for a discipleship that was deeply real and that expressed itself in sacrificial action. They felt too, that if somehow the same thing could grip other young people, God might be able to use this generation to His high purposes.



Members of the Executive Board and some others offered to give their time and energy this summer on a subsistence basis to touch Baptist young people as far as possible who would be gathered in conferences across the country.

Plans are now being made for each of these young people to spend a few days in several assemblies. They will lead conferences, make addresses, lead worship services, talk informally with young people. In it all they will try to enlist young people through the Disciple Plan to find a deeper quality of Christian living and to undertake definite personal service for Christ.

So this theme you see is not something to be printed on a banner and hung on the wall but something to be lived daily with time and good hard work, and out-going love, remembering that "perfect love casteth out fear."

While mighty earthquakes rock the
world's foundation
And havoc threatens nations and
their kings,
While men of power lie stricken in
the wreckage
And men of wisdom cease their mut-
terings,
While failure thwarts man's puny
strivings
And new-born terror stalks the land
and sea,
Still walks a lowly peasant by the
lakeside
And calls to His disciples — Follow
me!

THOMAS CURTIS CLARK

New Hampshire Quest

"A fine group of 125 young persons from 20 towns and cities gathered on the hilltop in New London, N. H., September 2, 1944. Full of enthusiasm they wanted to learn to live and live to learn."

The theme of the Quest was the theme of the year, "Out of Darkness, Light." It had special meaning when Miss Thomasine Allen, one of the missionaries to return on the *Gripsholm* after internment in Japan, said, "In all the world there is no darkness so great that it can hide the light of one small candle." There were many interesting things in the program—a banquet on Saturday night, missionary speakers from Burma and among the American Indians, a candle-light service that was an inspiration, an impressive communion service, recreation programs and times for singing.

Labor Day was given over to conferences on World Wide Guild work, plans for the Youth Fellowship and a discussion on "Finding Our Place in Life" for the younger boys and girls. The personal worship which was held just after sunrise Sunday was the highlight of the whole program. Each person alone, in his own way, worshipped God.

Plans are already well under way for the Quest for the coming Labor Day week end. Early in February a committee of eleven met in Laconia to consider prospects and plans for "THE QUEST." The vote was unanimous for holding "THE QUEST" at Colby Junior College, New London, N. H., starting the evening of August 31st and closing on the afternoon of Labor Day, September 3rd. The Chairman, Rev. Frank J. Coleman, or Secretary, Annis Ford, will welcome comments or suggestions.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

The address should be written in large, block letters, indicating at least a quarter of an inch in height and single words on each line.

The address must not be abbreviated.

To MISS FLORENCE STANSBURY
THE CHILDREN'S WORLD CRUSADE
152 MADISON AVE. NEW YORK CITY

266610

AIRMAIL

Write the message very clearly below this line. Please see instructions on reverse.

Sender's full name and address: L. A. Crain
Jubbulpore, C.P. India

Date: Jan. 22, 1943

Dear Miss Stansbury:

We have heard that we are special interest missionaries for The Crusaders this year and thought you might like a letter for them for your section of MISSIONS.

Dear Crusaders:

We thought you might like to hear something about one of our helpers here at Jubbulpore. Her name is Mr. Chit Khin. "Mr." means "Miss", and her name sounds almost like "chicken." She belongs to the Karen race.

Before the Japanese came to Burma, she was doing missionary work among the Kachins, away in the north of Burma, far from her own Karen people. When the war came to Burma, she and the missionary she was working with came to India, and for two years she lived in Assam. Last year she came to Jubbulpore to help us get Sunday School lessons ready for the people of Burma after the war.

You know, she can speak seven different languages! Two different Karen languages, Kachin, Assamese, Burmese, Hindustani, and English. We find it pretty hard even to learn two besides English. Here's a sample of some of them - this is the way you say "thank you" in

Burmese: jay-noo-tin-ba-dehi	Karen: da-bluih
Kachin: chay-joo-ga-bah	Hindustani: a-lama!

Part of the time here, she is "translating" - that is, the lessons which the missionaries write in English, she writes in Burmese or Karen. The rest of the time she is helping us print these lessons. In a print shop, there are thousands of little pieces of metal, each with a letter on the end of it. They have to be put together in the proper order in pages so that the printing machines can strike off the copies of the Sunday School lessons, or whatever we are printing. Mr. Chit Khin is the only person who can do this work in Karen language, outside of Burma!

And we have other helpers as well, so that we are getting Sunday School lessons ready for the boys and girls, and the men and women, of Burma, in three different languages.

Our whole family is helping in this work. Mrs. Crain is writing the children's Sunday School lessons; I am helping to print them. Our children are helping to wrap them up in packages ready to send to Burma.

I wish you could meet with some of our Burmese or Karen children in Sunday School some day. Perhaps some day some of you will come to Burma, who knows?

Sincerely,
Mr. & Mrs. L. A. CRAIN

A V-Mail Letter from Mr. and Mrs. L. A. Crain in India

An S.O.S. and Christmas Story

When the dime cards were given out for the Sunday of Sacrifice, one of our young mothers, who teaches a class of Intermediate girls, asked for several dime cards to carry out a plan in her home.

She taught her little son and daughter, Jason and Janet, that many little children in the world were hungry and homeless. One

story that impressed them most was the story of Prayma, a little girl in India. This missionary story is found in a leaflet published by the Council on Finance and Promotion. Jason and Janet became so much interested in Prayma that they wanted to help make the eyes of other little hungry boys and girls shine as Prayma's large black eyes shone when she saw all the rice and

especially when she saw her daddy.

Jason and Janet began to save their dimes and fill dime cards, and on the Sunday of Sacrifice they put nine dollars (\$9.00) in the "Little White Church," which is our receptacle for the W.E.F.F.

The following letter was sent to several relatives and close friends who always remember Jason and Janet at Christmas time:

Dear Santa Claus: This Christmas will you please help us with a plan? We looked at your toys downtown. They are nice, but we've just had birthdays that brought us all we need. We have enough nice clothes, and some children on the earth don't have; they don't even have enough to eat. On our birthdays everyone tried very hard to please us. You know Christmas is the birthday of the baby Jesus, and we thought you might like to help us please Him and make Him happy on that day.

This is our plan: Could you use the money you usually spend for our gifts to send some food to other children? If you don't know how to send it, you could let us put it in our dime cards and maybe we could fill several of them to drop into our toy church inside our big church. That, Santa Claus, is how we want our Christmas this year.

Mother and Daddy would like you to do this for them too. You do understand, don't you, Santa Claus? We've talked about it a lot and we think you will cooperate.

With lots and lots of love,—Jason and Janet.



Jason and Janet Dexter

When the Pastor found the dime cards on his desk in the study he immediately visited the home and learned the above facts. Then on Sunday morning January 7 just before the offering was received at the morning worship service, the mother told the story of Prayma. The Pastor read the letter to Santa Claus, and Jason and Janet put their dime cards into the "little white church." The congregation counted the cards as they were dropped in, \$26.85 from Santa Claus to buy food for hungry children.—*Mrs. A. A. Van Sickle*, North Topeka Baptist Church.

A Visit to Kodiak

For almost 20 years, we, the First Baptist Church School, Westerly, R. I., have had monthly missionary programs. Until two years ago, the most interesting material available determined the theme of the programs. Now we have a project which extends over a period of three months. The program on the missionary Sundays of the first two months presents the work usually by impersonation or dramatization, and with visualization aids. The third month we have a shower of money or new gifts with a special "giving service." This year we adopted a "follow up" system, whereby we salvage articles for stations formerly studied. Next week we shall send to Bethel House our annual salvage collection of Christmas cards and colored pictures.

While we were salvaging for Bethel House, we were working on our new project, the Kodiak Baptist Homes. In January, Junior boys and girls, assisted by two Junior High girls, presented "A Visit from Kodiak." We had several visualization aids. One "child from Kodiak" used a products



The Kodiak Exhibit in the First Baptist Church, Westerly, R. I.

map of Alaska; another a series of maps which showed the growth of our country to the accession of Alaska and also a map of Alaska transposed on continental United States; two others, pictures of the Homes. A flag of Alaska was presented to the "missionary."

In February, our Primary Department had charge of the program, "A Visit to Kodiak." As a visualization aid they had a black-board talk given by the "Guide." After the children's impersonations, the "missionary," a primary teacher, told an interesting story of life at Kodiak.

In March, Junior girls, assisted by two Senior High girls who sang, presented "The Stained Glass Window" (adapted). Additional visualization aids were models of the Homes and a picture map of Kodiak. During the service the gifts were brought and dedicated. You will see crayons, memo-book fold, notebooks, pads, pencils, barrettes, bobby-pins, hair bows, hair-ribbons, bathrobe cord, handkerchiefs, neckties, shoestrings, socks, soap, comb and brush set, combs, face-cloths, towels, perfume, powder, adhesive tape, toothbrushes, common pins, safety pins, snaps, tape, thread, overalls, Jersey shirt, undershirts, underpants, napkins, books, jigsaw puzzles, modelling clay, toys,

watch-strap and novelty pin. The value of the gifts is \$62.34.

Many help regularly on our projects. Harrison Pierce assists in arranging the worship service. Mrs. Arthur Riley directs the missionary orchestra. Mrs. Stanley Laing has charge of properties for the playlets. Miss Helen Crandall has charge of costumes but on account of illness, Mrs. George Ellis and Miss Elsie Jordan substituted; the former made the bands and the latter arranged them. Margaret Emerson (grade 9) is our map-maker. Constance Main (grade 11) makes our publicity posters. Mrs. Frank Roche assists in packing the boxes. Mrs. Edward Card heads the salvaging work. The Pastor, Rev. Glenn H. Asquith, Supt. Herbert Dowding, Miss Inez Jordan, and Mrs. Raymond Taylor, do the promotional work.

Often our projects require extra workers. For this project Miss Mary Ellis and Marion Frye (grade 4) made maps; Miss Jordan planned and directed the Primary program; Shirley Laing (grade 11) and Diana Terranova (grade 11) prepared the black-board for the "Guide"; and Mrs. Taylor taught a new missionary song.—*Elizabeth A. Sheffield*, Chairman of the School Missionary Committee.

◆ THEY SERVED THEIR DAY AND GENERATION ◆

STEPHEN A. D. BOGGS

A TRIBUTE BY O. L. SWANSON

Rev. Stephen A. Douglas Boggs, retired missionary of the American Baptist Foreign Mission Society, died at the age of 83 on March 11, 1945, at Shreveport, La. For 40 years he served in Assam, India, retiring to the United States in 1932. He was born in Mason County, Illinois, December 5, 1862, attended the Universities of Chicago and South Dakota, and received his theological training at the Chicago Divinity School. Appointed to educational work in Assam in November 1891 he took charge of the training school at Tura, government center of the Garo Hills district, and in 1904 was transferred to Jorhat. His outstanding contribution was in the establishment of the Jorhat Christian Schools, to which he gave 27 years of his life. The result of his emphasis on trained Christian leadership for Assam is an enduring monument. For nearly a half century he and I were neighbors on the mission field in Assam, and we toiled side by side. In those days it was no easy task to "create" a new mission station. There was land to get, material to be gathered for bungalows and school-houses, and the actual building to be done. The original aim of the school was training in Bible doctrine and theology. It was not long, however, before Mr. Boggs recognized the first requisite to be an elementary education. Without this preparation, to use Brother Boggs' own homely expression, the advanced training would be like "a silk hat on a naked Naga." As the result of perseverance on the part of this pioneering educator, we find not only the boys' elementary school, but the only high school in our Baptist fields in Assam, and the indispensable Bible training schools for both men and women. In all this Mr. Boggs was the driving power, not to mention the encouragement he gave to the development of the medical center for the healing of the ills of the people. I shall miss Mr. Boggs.

He is survived by Mrs. Boggs and one son to whom friends in America and in Assam extend loving sympathy.

Anna Strawbridge Nuveen

Anna Strawbridge Nuveen, wife of Mr. John Nuveen of Chicago, Illinois, died in Palm Beach, Florida, on March 10, 1945, at the age of 77. The funeral service on March 16, 1945 in Chicago's Hyde Park Baptist Church was conducted by Dr. Roland W. Schloerb, Dr. A. M. McDonald, and Dr. Luther Wesley Smith, and was attended by numerous members of the Baptist Postwar Planning Commission in session in Chicago during that week. As a tribute to Mrs. Nuveen's life-long interest in the Chicago Baptist Missionary Training School, the entire student body led by

its President, R. H. Beaven, marched in the funeral procession. Woman's home missions were of particularly affectionate concern to Mrs. Nuveen, for she was treasurer from 1916 to 1918, President from 1909 to 1910, and from 1917-1921, and for many years a member of the Board of Managers of the Woman's American Baptist Home Mission Society and lately Honorary President. She participated in the organization of the Baptist World Alliance in London in 1905. Since the Berlin Congress of 1934 she has served as a member of the Alliance Executive Committee. Mrs. Nuveen was third in the famous trio of Strawbridge sisters. Ida, like herself, was active in woman's home missions. Jeanne, known to Baptists as Mrs. H. E. Goodman, was for



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many years President of the Woman's American Baptist Foreign Mission Society. Mrs. Nuveen was born in Richmond, Indiana, November 11, 1867 and with her family moved to Chicago in 1881 where she joined the Immanuel Baptist Church during the pastorate of the late Dr. George C. Lorimer. Throughout the period of her Chicago residence, more than 60 years, she was identified with numerous civic and denominational interests to which she contributed generously of time, energy and support.

BOOK REVIEWS

(Continued from page 271)

Seminary, discusses the history as well as the technique of religious journalism. William F. McDermott, Religious Editor, *Chicago Daily News*, says of the volume: "It lifts church publicity out of the realm of commonness . . . and dignifies it as one of the great opportunities of evangelism." (Zondervan; 226 pages; \$2.00.)

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Will

The Path to Perfection, by W. E. SANGSTER, ably deals with the pertinent question, "Can there be a perfect life on our imperfect world?" After carefully defining "perfection" the author turns to the life and theology of John Wesley for reflection and guidance in a honest endeavor to present a reasonable and convincing affirmative answer. His conclusions find support in scripture, psychology and theology, and call for increased emphasis on the importance of the doctrine of the Holy Spirit in perfecting a Christian life. Timely is the admonition that "We must insist again that no man can put a limit to what grace can do with a soul on this terrestrial plane" and that, "God has called us to holiness."

It is not easy to dismiss the serious questions that this book asks a man about his relationship with God. (Abingdon-Cokesbury; 214 pages; \$2.00.)

• • •
1,000 Sermon Outlines, by T. W. CALLAWAY, presents three-fold outlines selected from every book in the Bible. (Zondervan; 148 pages; \$1.25.)

Making Stewardship Official In South Dakota

On February 27, 1945, when the state boards of South Dakota met in Sioux Falls, one of the participating agencies was the State Board of Promotion. One of the guests was Paul H. Conrad, Secretary of Stewardship. When these meetings closed on February 28th, the Board of Promotion had changed its name to the Board of Promotion and Stewardship, thus making official what has been done unofficially for some time, the education of South Dakota Baptists a realization that Christ should be the controlling power in their lives, their time, their talents, their money.

The Christian Life Crusade Requires Careful Planning

Dr. Evan J. Shearman, new Eastern Regional Representative, serves also as Executive Secretary of the Christian Life Crusade to coordinate the work of all those engaged in planning for the Crusade. In May and June there

will be meetings of moderators of associations to discuss the purpose and plans of the Christian Life Crusade. The moderators will then conduct smaller group meetings, many of them in private homes, in their respective associations, to which all pastors will be invited. Each pastor will be asked to work out plans before

the beginning of the vacation season, and name committees for the Crusade in his church.

Caught by the Camera (Illustrations in this Issue)

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ASSAM: Congregation in jungle village, 261.

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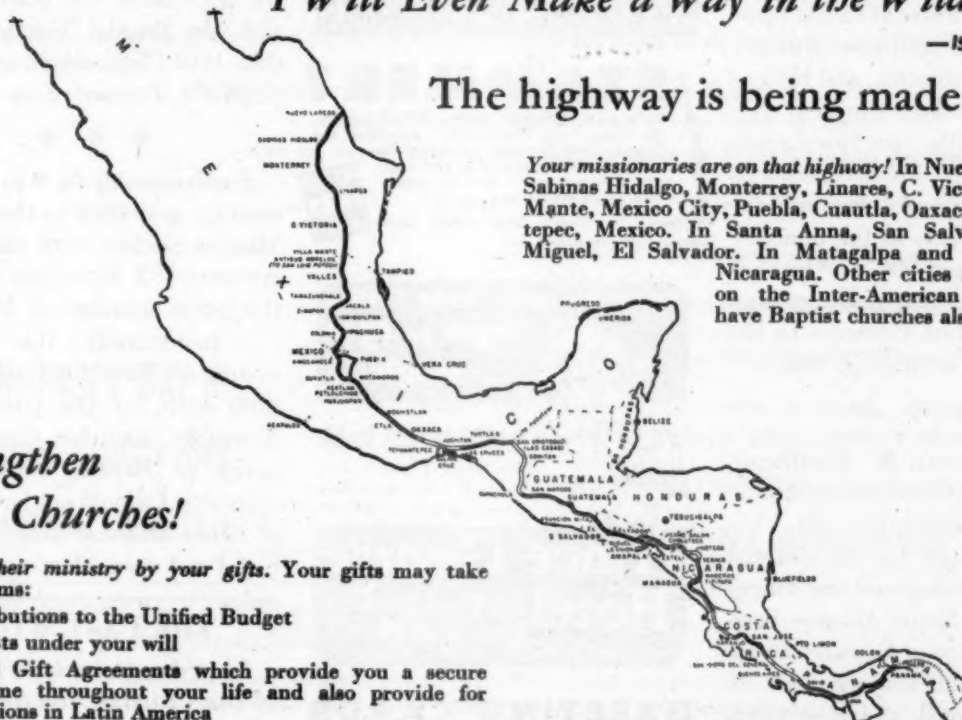
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Detroit, Michigan

Rev. Ervin Franklin Austin, pastor of the First Baptist Church, Hutchinson, Kansas, has been appointed by the American Baptist Home Mission Society as West Coast Director of Evangelism. Mr. Austin studied at Moody Bible Institute and was graduated from Northern Baptist Seminary, Chicago, Illinois, with the Bachelor of Theology Degree. He has held Pastorates at Cedar Rapids, Iowa, El Dorado, Kansas, Richmond, California, and Hutchinson, Kansas. In his present pastorate in a little over three years he has received 432 accessions to the church, 155 of them by baptism. In 17 years in the ministry he has baptized 906. In the conducting of revival meetings and Home Visitation Crusades he has been blessed with good results.



Rev. Forrest B. Fordham, Pastor of the Holmesburg Baptist Church, Philadelphia, Pa., has been appointed by the Baptist Youth Fellowship and the American Baptist Home Mission Society as Director of Evangelism for Youth. Signal achievements in work with youth and in evangelism have marked Mr. Fordham's work. In a church of 400, about 50 members were received into membership on Easter, 1945. The evangelism program of the

church has included a home visitation evangelism work by 16 interested laymen. Mr. Fordham has founded "The Harmony Club" for young married people. This

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group has surveyed the community and found more prospects for the church than there are members in the church. Mr. Fordham has participated in the Winning the Children for Christ program, with the result that 28 new children were enrolled in the Sunday school at one time. Mr. Fordham is a graduate of Redlands University, and of the Colgate Rochester Divinity School, Class of 1941. He will make his headquarters with the Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia 3, Pennsylvania.



A missionary in West China recently sent \$200 to the Foreign Mission Society with the following note: "I have just received the latest number of MISSIONS. . . . Incidentally, this copy is costing me \$200, for I am sending \$100 each for the Green Lake Assembly, and for the maintenance of Baptist conscientious objectors. I should not have known of either of these pressing needs had I not seen MISSIONS."

THE LAST WORD

In order to include a report of the Chicago meetings, May 21-23 (see editorial on page 267), the June issue will not be printed until May 25 and will, therefore, reach subscribers two weeks late.

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Growing Brighter Every Day

THE VISION of a world at peace again after years of struggle is shining ever more brightly on the horizon. What joy and relief it will bring to all of us!

One thing it must not bring is any let-down in our efforts to create a more Christian world. Missionary work should be greatly expanded to take advantage of opportunities opened up by war-time change.

Their sufferings during these bitter years have opened people's hearts to the healing message of the Christian gospel. If we are ready to bring it to them now, we are laying the foundations of world brotherhood and lasting peace.

Our American Baptist Foreign Mission Society and Woman's American Baptist Foreign Mission Society have made great plans for the postwar years. Let us all help to achieve them by giving our utmost support to the Unified Budget.

NORTHERN BAPTIST CONVENTION
